

POPULATION PROBLEM AND ROLE OF
CHURCH IN KOREA

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by
Soo Han Yoon
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Soo Han Yoon

*has been presented to and accepted by the Faculty
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Faculty Committee

C. Dean Fraedleger

Jan C. Verheyden

April 18, 1980
Date

Harold Griffin
Dean

TO
MY
BELOVED WIFE
HAESAN

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
Problem of the study	1
Importance of the problem	1
Thesis	2
Definition of the terms	3
Scope and limitation of the study	4
Methodology	5
Previous research done by others	6
II. DEMOGRAPHIC TREND AND IMPACT IN KOREA	7
A. Trend	7
B. Impact	25
C. Causes and Solutions	34
D. Summary and Conclusion	48
III. UNITED NATIONS PLAN OF ACTION	50
A. Introduction	50
B. Recommendations for Action	55
C. Commentary	58
IV. THEOLOGICAL BASIS FOR LIMITS TO POPULATION GROWTH	61
A. Meaning of the Faith	61
B. Roman Catholic and Birth Control	67
C. Old Testament	71
D. New Testament	86
E. Summary	95
V. ROLE OF THE CHURCH	97
A. Theological Trend	97
B. Role of Church	101
C. Summary	129
VI. SUMMARY AND CONCLUSION	131
BIBLIOGRAPHY	134

ABSTRACT

The problem being addressed by this project has to do with the role of the church as it is related to concerns that are social in nature. More specifically the project deals with the church as it relates to the population problem in Korea.

The author makes his premise that it is a most urgent task for the churches to make right assessment of what the crucial issues are in Korean society in order to make their ministry more effective.

The author tries to establish an active and working relationship between the Korean church and the Korean society in order to bring a solution to the Korean population problem.

Following a brief introduction, the author analyzes the reality and trend of Korean population as fundamental to the study. The trends in Korea fall to that of the typical developing countries except those changes and movement by force or war.

In the third chapter, the United Nations Action for the Population Year is treated as it has been the most comprehensive world-wide effort to seek a solution to the problem.

Then in chapter 4, the project is focused on the

theological basis of population control. It is considered from the meaning of faith and the Scriptures.

Finally the project deals with the role of church. An attempt is made to suggest a Christian solution to the population problem. The church, as a God-called agency for the betterment of human life can make a great contribution to the solution of the problem. Korean churches must provide the leadership in setting norms for population strategy and not merely react to the drastic problems in which they find themselves.

CHAPTER I

INTRODUCTION

PROBLEM OF THE STUDY

The growing population in Korea is not only threatening the quality of human life but it also endangers the survival of the Korean people.

IMPORTANCE OF THE PROBLEM

According to the October 1970 census, the population density of South Korea was 319.2 persons per square kilometer making the country one of the most densely populated countries in the world.¹ The future destiny of Korea and its people depends a great deal upon how they deal with the population problem. Henry Emerson Fosdick says:

The population question is the basic problem of the world today, and unless we can solve it ..., no other problem of our world society can be solved at all.²

The population problem is important because the unprecedented rate of population growth in this century is helping to make more difficult the task of maintaining a life in keeping with human dignity to millions of the Koreans.

¹Korea 1945-1975 (Seoul: Asia Public Relation Center, 1975), p. 26.

²Karl Sax, Standing Room Only (Boston: Beacon Press, 1955), p. ix.

Therefore, the population explosion is the concern of the church and hence of theologians. All human life can be filled with divine purpose. God saves not the soul, but the whole human life. Anything which serves to make men healthy, happy and good is a service to the creator of mankind.

THESIS

Values of human earthly existence are menaced from an unexpected quarter: an accelerated proliferation of human life itself. By a combination of historical circumstances, the gift, the miracle of procreation, whereby man and wife share in God's creative work, has seemed to become a factor of social disequilibrium, intensifying the factors which victimize people in Korea. Of course it is not the miracle of birth which causes the present dilemma, but the fact that through want of knowledge and training on the part of parents this miracle is in the aggregate invited too frequently in relation to the available material conditions which support human life.

Christians in Korea have long been negligent with regard to the population problem. In a positive sense they have an urgent obligation to awaken themselves in this regard. Christianity, as the strongest active religion involving more than 15 percent of the Korean population, can make a great contribution in bringing the solution to

the population problem when Korean Christians are awakened to their responsibility and are called to action. The speed at which fertility in Korea declines to the replacement level will have a very significant effect on the ultimate size of the stationary population. This project will be offered as a possible contributing tool for this task.

DEFINITION OF TERMS

Korea: The Korean nation, with its national experience of more than 2000 years and a population of 45 million (North and South combined), is one of the oldest nations in the world. As this country is located at the eastern tip of Asia, it serves as the nexus to all four major powers which have been engaged in political struggle in Asia; China, Japan, the United States, and the Soviet Union. Korea is still caught up in the nightmare of territorial partition and ideological struggle precipitated by the division of the country by the United States and the Soviet Union following World War II. The land is divided into two regions, the South and the North. This project will mainly deal with the population problem in South Korea. Therefore the term Korea in this project signifies the South Korea unless designated otherwise.

Population Problem: The population problem is a problem of time. It is a temporal problem in the sense that the issues of today differ from those of previous centuries

and may well differ from those in centuries to come. It is a temporal problem in the sense that it stems not from the fact of human increase, but from the rate of that increase in relation to the tempo of economic and social development, and the absorptive capacity of varying civilizations. It is the speed with which the human sum is growing. The analysis presented is very much a tract for the times.

Christian Responsibility: It is the writer's conviction that God is speaking to the churches regarding the population explosion, calling it to redress the neglects of the past and to use the God-given knowledge and insight in more responsible ways. The grim dilemmas we now face would not have occurred, at least in such harsh and urgent form, if we had given better heed to the principles of stewardship for our earthly life, and applied them more conscientiously both to material resources and human procreation. But God has various ways of teaching us our duty. If we refuse to learn in one way, we are taught by sterner means of our own making. This is the conviction which underlies the analysis here presented.

SCOPE AND LIMITATION OF THE PROJECT

This project will deal with the population problem and the role of church in Korea. Although the issue is global, the writer will attempt to answer those questions having to do with the specific situation in Korea. Due to

the fact that some people in Korea do not make official reports about birth or death, and various presumptions are made about it, statistics are not accurate, and there are not many up-to-date statistics available regarding the trends in Korea. Therefore, the writer tried to use the statistics produced by the authoritative and the most up-to-date materials.

METHODOLOGY

Population problems are not simple; they are not straightforward, and certainly they are not very clear. If we are to get down to solutions that really work, the problem has to be seen in all its ramifications, and in all of its tangled relationships.

First of all the reality and trend of the Korean population will be analyzed as fundamental to the study. The United Nations Action for the population year will be treated as it has been the most comprehensive world-wide effort to seek a solution to the problem. The theological basis of population control will be considered from the meaning of faith and the Old and New Testaments. The consideration of the role of the church is the most important element in this thesis. An attempt is made to suggest a Christian contribution to the solution of the population problem.

In conclusion there will be a summarization and conclusion to the body of this thesis. The resources to be used will range from newspaper articles, pamphlets, magazines and monographs written both in English and Korean. Also the writer's nearly 30 years living experience as a national in Korea will be utilized as a resource.

PREVIOUS RESEARCH

There is a great deal of material on the global population issue. Many works are written with regard to the population problem in developing countries. The United Nations World Population Conference Action might be the representative, comprehensive work that deals with the issue. However, few books are found to be dealing with the population crisis in Korea in a comprehensive way. Some writers briefly mention some statistics of Korea as an example of the developing countries. Furthermore, not a single document has ever been written about the issue from a theological perspective. Therefore it is hoped that this study will make a great contribution to the church in Korea and other Christians who are concerned about the Korean population problem.

CHAPTER II

DEMOGRAPHIC TREND AND IMPACT IN KOREA

A. TREND

Korea's demographic history generally falls into several distinctive periods. These will be considered in chronological order.

Japanese Occupation (1910-1940)

During this period Korea was a village society with a high steady birth rate. The country was occupied and administered by Japan, which took no measure to suppress fertility. The age structure was a stable one (Figure 1) and young, with 39 percent of either sex falling below age 15. Mortality levels were not disastrously high, and they reflected the times with about 20-25 death per thousand per population per year and considerably more in epidemic years. The average life expectancy at birth was about 38-47 years with a better chance for survival for male infants than female. Life expectancy was, of course, higher for those who survived childhood diseases, but about 20 percent of the infants died in the first year of life.¹

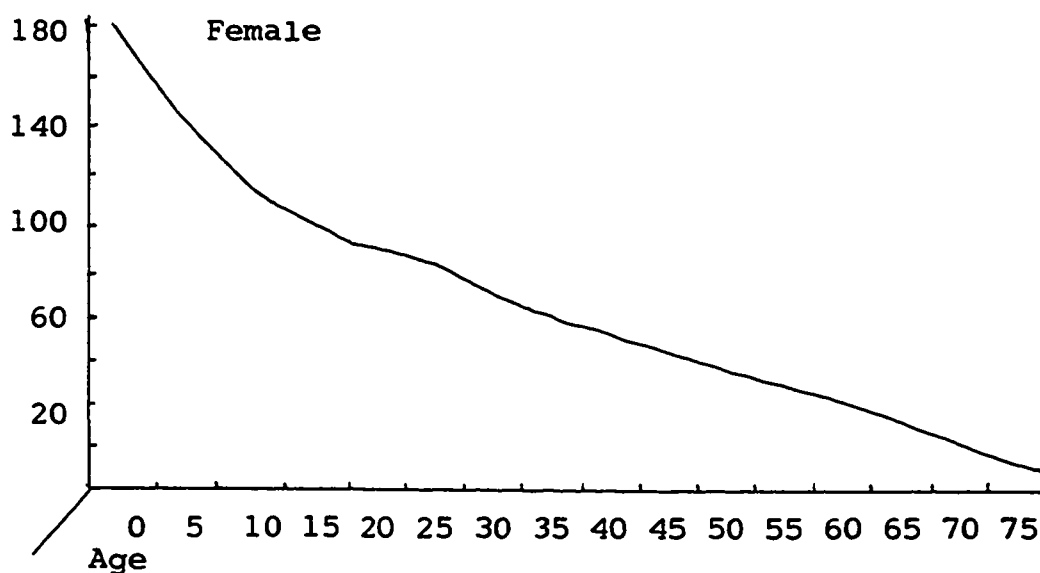
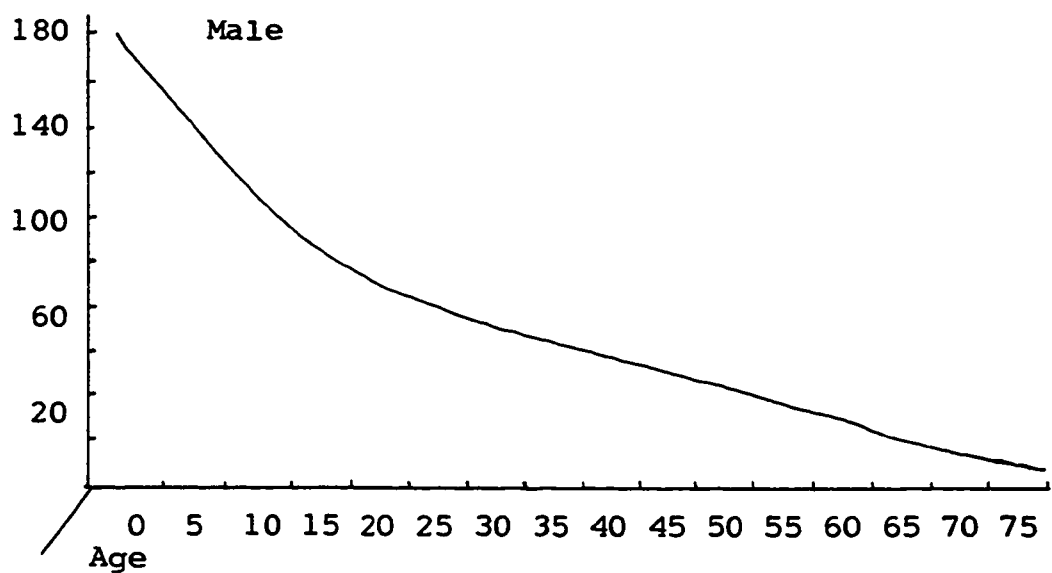
¹E Hyock Kwon and Tae Ryong Kim, "The Population of Korea," Journal of Population Studies No. 7 (1968), 151-53.

In Table 1 and Figure 1 the analytic methods used depend heavily upon the age distribution. In gathering the figures, there was the complication that many Koreans had gone to Manchuria and to Japan, distorting the age distribution within Korea. Very few Koreans, however, had gone anywhere else. However, various censuses and survey reports in Manchuria and Japan carried information on the Koreans.

Fertility and international migration patterns were the determining factors. Fertility was high and steady at 45 births per thousand population per year. Marriage was early and universal, in a patriarchal and extended family system that arranged marriage in the early teens (with the husband occasionally a few years younger than his wife). The Japanese system of military training for all men at age 20 encouraged the marriage before that birthday. Salaries were scaled upward by family size, and other pro-natalist practices prevailed, apparently inspired by a desire for future manpower. Much more important than any such practices, however, was the cultural insistence on sons not only for security in old age but proper worship by the generations to follow. All these forces were mutually reinforcing and were interwoven with the family system.

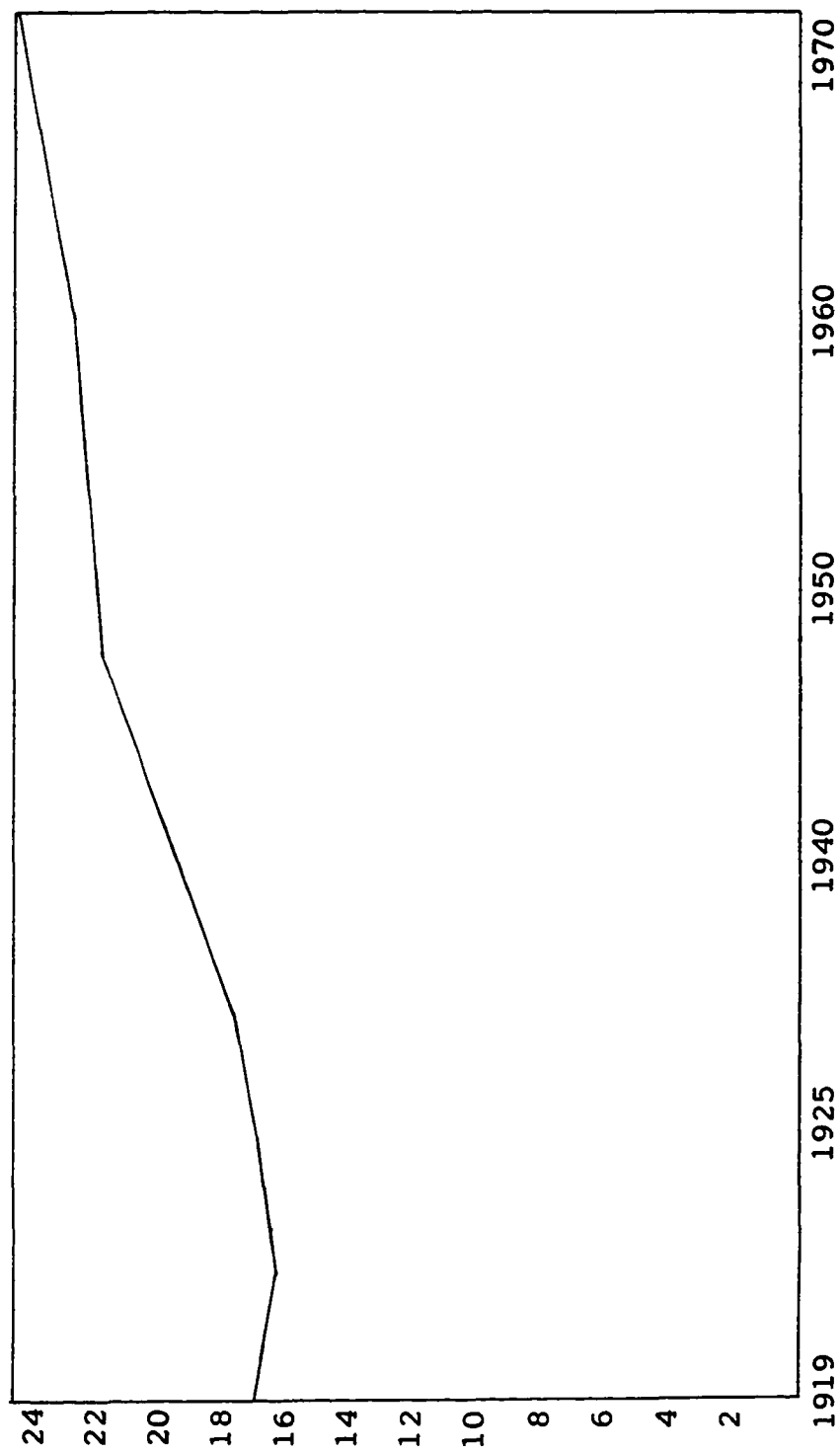
Fertility was, even under these conditions, not at its biological maximum. The early controls in Korea seem to have involved the interruption of marriage by mortality and extensive migration of men, more than from any kind of birth control within marriage.

Figure 1. Proportionate Age Distribution of Korean population, 1925-1940.



Source: Yun Kim, "Some Demographic Measurements for Korea," Demography II (1965), 567-578.

Figure 2. Mean Age at the Year Born (of Ever-Married Women).



Source: 1968 National Fertility Survey, Evaluation Unit.

Table 1. The Korean Population Living in Korea, Japan, and Manchuria, 1925-1940
(Population in thousands)

AGE	MALE				FEMALE			
	1925	1930	1935	1940	1925	1930	1935	1940
0-4	1,606	1,731	1,960	2,197	1,550	1,638	1,903	2,141
5-9	1,237	1,412	1,547	1,821	1,156	1,343	1,475	1,741
10-14	1,151	1,200	1,361	1,538	1,068	1,107	1,282	1,441
15-19	1,008	1,129	1,164	1,307	940	1,039	1,081	1,246
20-24	806	957	1,065	1,095	745	896	996	1,045
25-29	804	779	908	1,021	740	717	852	966
30-34	692	776	730	865	623	708	673	813
35-39	620	664	723	711	559	600	666	657
40-44	519	581	613	694	463	523	561	641
45-49	440	481	534	571	402	441	499	538
50-54	359	394	427	487	334	368	401	469
55-59	301	316	346	383	303	311	342	381
60-64	238	242	257	290	253	254	263	299
65-69	186	176	185	199	211	200	208	218
70-74	97	118	117	123	115	141	138	149
75-79	47	52	64	61	60	68	85	81
90+	16	21	26	31	24	32	40	49
TOTAL	10,125	11,028	12,027	13,389	9,549	10,437	11,467	12,873

Source: Yun Kim. "Some demographic Measurements for Korea based on the quasi-stable population theory." Demography II (1965), 567.

The record of Korean movement into Manchuria, across the border to the north and west, starts early, for by 1910 about 200,000 Koreans were already there. By 1933 when the Japanese took over Manchuria, there were roughly 800,000. In the 1940 Manchurian census there were 1.3 million, of whom 70 percent were listed as immigrants and the rest as having been there.

Movement to Japan was equally important. It started later, but it was more compressed. Fewer than a thousand Koreans lived in Japan when it annexed Korea in 1910, and the number grew by less than 10,000 per year until 1921. Rural economic conditions in Korea, however, were hard and were deteriorating; moreover, at various times Japan deliberately induced the immigration of Koreans, so that by 1938 about 749,000 persons had made the crossing.² Then, in 1937, the Chinese-Japanese War broke out, and a forcible draft of Koreans to Japan was started. The annual number of migrants to Japan climbed from less than 50,000 to a peak of over 200,000. Thus, in the seven years from 1939 to liberation in 1945, there was a movement of 1,230,000 Koreans, including 820,000 draftees and 410,000 volunteers migrants.³ Some of these returned but by 1945, 2.1 million Koreans lived in Japan in enclaves set off by mutual preference and by intense Japanese prejudice.

²Ibid., p. 127.

³Ibid.

Second World War (1941-1945)

Firm data about fertility and mortality levels during the war are scarce, due to the poor quality and destruction of some wartime census materials, and to an extraordinary in-migration after the war. It is reasonable to assume that fertility fell mildly due to marital disruption caused by the sharp emigration and worsened nutrition and other wartime hardships. Vital statistics from the period reflect a small rise rather than a decline, but they are suspected at levels of only 32-35. Marriage increased, but often were followed by the immediate departure of the husband in the Japanese draft. The marriage rate rose from a recorded 7.6 in 1930-1934 and again 7.6 in 1935-1939 to 12.0 in 1940-1944, apparently because of Japanese policies concerning forced migration and military service. The belief was that a son should marry before going off to an unknown fate in war. (The higher marriage rate is reflected in Figure 2).

Mortality is thought to have risen.⁴ Probably infant mortality rate rose; at least the historical mortality decline was arrested. Vital registration data show a long term mortality decline from 1925 to 1940, but give

⁴Tae Ryong Kim, "Teaching of Family Planning," in WHO, Consultation on the Teaching of Family Planning in Maternal and Child Health Department (Geneva: 1969), p. 568.

1940-1945 rates no better than those of 1935-1940 (18.5 and 18.4 in the periods respectively).

Liberation (1945)

Korea became a new nation on August 15, 1945, with the flight of Japanese after 34 years of bitter occupation. Dominating the demographic picture again was migration, this time with a flood of repatriates from Japan and Manchuria. No exact record survive. Chang estimates that in the 1944-1949 intercensal period probably 1.2 million repatriates returned from abroad, mainly in one large wave from Japan and Manchuria in late 1945 and early 1946, and that about 2 million refugees came down from the Russian occupation of the north before the 38th parallel was sealed off. Part of the influx was cancelled by the 547,000 Japanese and others who left in 1945. The 1944-1949 intercensal growth rate was result from this net in-migration. This leaves 1.7 percent annual growth from natural increase, which seems low.⁵ Perhaps the net in-migration was really less, and probably the 1944 census had a more serious undercount than the 1949 census.

After the great migrations, there was apparently enough settling down and general stabilization to permit normalization of marriage and childbearing. Marital fertility

⁵Yun Shik Chang, "Population in Early Modernization: Korea" (Unpublished Doctoral Dissertation, Princeton University, 1967), p. 316.

probably continued at the relatively high levels which were traditional. The long term mortality decline, which World War II seems to have temporarily arrested, took an unknown course as vital registration collapsed.⁶ It is unlikely, however, that mortality changed much from the 1940-1944 level of 18-19, as the new urban slums and the administrative disruptions arising when the Japanese fled tended to offset public health measures.

The Korean War (1950-1953)

In June 1950 came the shock of North Korea's invasion down the traditional attack route to Seoul. A sustained drive brought the northern armies almost to Pusan at the southern tip, where retreating troops and civilians had massed. MacArthur's end run by sea, up to the port of Inchun near Seoul, produced a recovery and a new campaign that carried United Nations forces into and past the northern capital. But then came the Chinese entry into the war, the retreat down past Seoul once again, the subsequent recovery of the city, and the final stand-off some thirty miles north of the city in 1953. Seoul had changed hands four times and was largely deserted. The conflict, vicious and disruptive in the extreme, fell quiescent, and is yet to be officially settled.

⁶Kwon and Kim, p. 150.

From June 1950 to December 1951, in a population of 20 million, an estimated 7 percent became casualties (that is, were killed, lost, or wounded). Of these 1.3 million persons, more than one third died.⁷ Far more civilians than soldiers died, and tens of thousands of families were separated in the forced migrations. An immense but uncounted horde of refugees came south. Estimates run from a safe minimum of 400,000 to over 1.5 million. The 1949-1955 intercensal growth was from 20.2 million to 21.5 million, only 200,000 per year. But little can be concluded from this about war deaths or population movements down from the north because the two factors tend to cancel each other. The population of the northern part in 1950 was about nine million. Thus a departure of 1 million would be large indeed. The south's 1949-1955 intercensal growth rate was a mere 1.0 percent, as against a normal figure of roughly 2.5 percent. A part of the difference arose from reduced fertility, but it seems clear that the south lost more from exceptional in-migration. Both forces were disruptive. Altogether, the war years wreaked an unparalleled destruction of lives, families, and properties.

Postwar to 1960

The war ended with its territory very little changed

⁷Ibid., pp. 122, 129.

and a rural economy still cut off from its links to northern industry. To this unnatural amputation the war had added general devastation, denuding the mountainsides and crippling all physical national infrastructure.

This did not, however, impede postwar family formation nor the fecundity of young couples who had been reunited or newly married. The unusual wartime levels of infant and child mortality also subsided. The result was that the child/woman ratio shot up from its postwar low in 1955 to a level in 1960 exceeding that of the 1920s and 1930s, showing that from 1955 to 1960, there was a very large rise in surviving children (see Table 2).

Beneath this temporary development was a steadily ascending marriage age and more birth control within marriage. After the postwar baby boom the birth rate did not stabilize at its traditional level of 45 or so. Instead, various analysis of the 1960 census put fertility at about 42, a precursor to the historic real decline occurring since then.

A favorable demographic aspect of the cataclysmic events of the 1945-1960 period was that Korea's baby boom, in comparison to most of the world, came about ten years later, after its own war. It was postponed enough to relieve upward pressure on the crude birth rate until after the mid-1970's.

Table 2. Child-Woman Ratio

Year	<u>Children Aged 0-4</u> Woman Aged 15-44	<u>Children Aged 0-4</u> Woman Aged 15-49
1925	776	706
1930	765	696
1935	803	726
1940	807	731
1944	846	765
1947	665	606
1955	718	655
1960	907	831

Source: Korea Statistical Yearbook, Economic Planning Board, Korea, 1968, p. 18.

Table 3. Mean Age at Marriage

Year	Males	Females
1925	20,2	16,7
1930	21,2	17,0
1935	21,6	17,3
1940	21,7	17,5
1950	25,4	21,5
1955	24,6	20,5
1960	25,6	21,8
1966	26,4	22,7
1968	26,8	23,0

Source: Yun Shik Chang, "Population in Early Modernization: Korea." (Unpublished Doctoral Dissertation, Princeton University, 1967), p. 230.

Later Marriage

The clearest picture of the long-run trend toward later marriage comes from the 1968 natural fertility survey. Figure 2 uses individual-year data to show the very regular, long-term movement toward later marriage. With this the census agree; Table 3 shows a mild but regular rise to 1940 and then the sharper incline reflected in the survey. From 1925 through 1968, the marriage age rose from 20.2 to 26.8 for men and from 16.7 to 23.0 for women, a rise of about $6\frac{1}{2}$ years in each case.

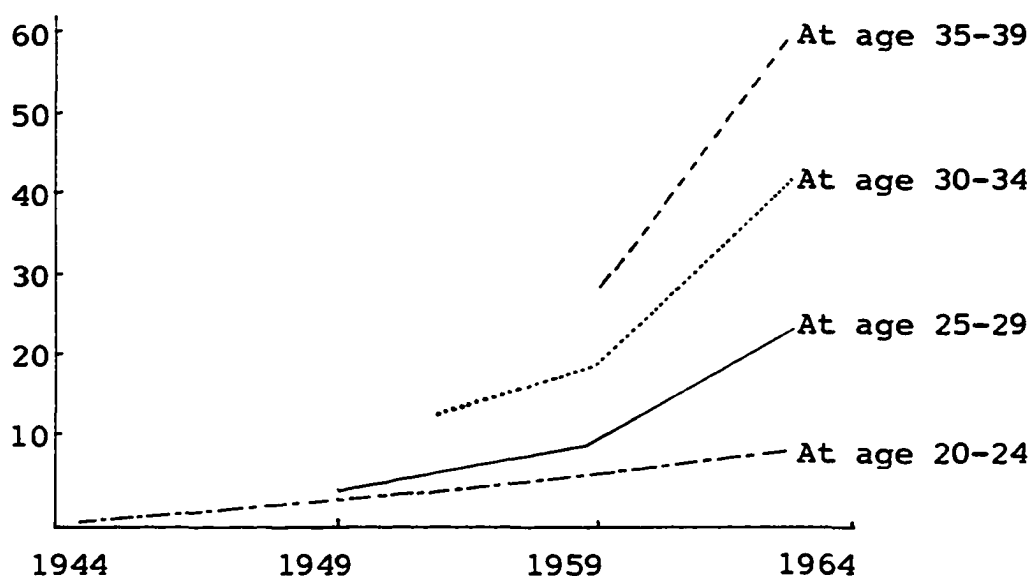
As of the 1966 census, marriage occurred in large numbers at each single year of age from 18 to 27, with virtually universal marriage before 30. As of late 1966 there was little sign of a break in this universality. Before 1940 the percentage of women married as of each census had changed little. But between the 1940 and 1960 censuses a historic shift reduced the percentage married at ages 20-24 and caused a major drop in their fertility. Five percent of these women were single in 1940, 20 percent in 1955, 32 percent in 1960, 53 percent in 1966, and almost 60 percent in the 1968 fertility survey.

During the 1960's, it seems clear that the marriage age, though continuing to rise, would exercise less effect as other antifertility influences emerged.

Induced Abortion

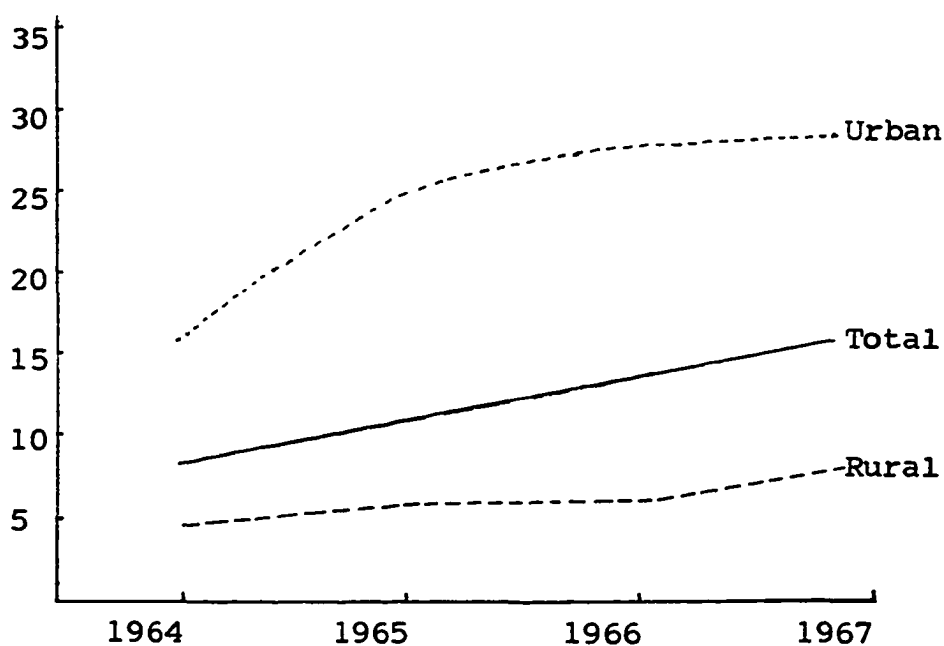
Although little is known about it, it seems clear

Figure 3. Number of Induced Abortion per 100 Pregnancies



Source: Sung Bong Hong. "Induced Abortion in Seoul, Korea." Korean Journal of Obstetrics and Gynecology, X, 6 (1967), 21.

Figure 4. Percentage of Married Women aged 20-44 having induced abortion.



Source: Same as above

that the abortion rate was negligible during the Japanese period and nearly so under Syngman Rhee's anti-birth control policy. However, the terrible crowding and family disruptions of the Korean War seem to have given women social sanction to terminate their pregnancies and, in a new way, started to break up the traditional constraints. By the early 1960's it was common knowledge that abortions could be obtained quietly from doctors in Seoul, notwithstanding the law against it. No one knew how far nor how fast the practice had spread to the slum population of Seoul until Hong's 1964 household survey in the large Sung Dong district. His results were striking and all the more so if one assumes that some additional cases were missed in the interviews. Missed cases would raise the lines, and would soften very steep gradients for women in their 30's. Overall, one-third of all pregnancies were being deliberately aborted, and for women aged 35-39 over half were aborted. The time curves were up sharply for abortions in each age group.

A repeated survey in 1969 for approximately the same area showed that the proportion of pregnancies being aborted had increased to two-fifths for all age groups, and that those over 35 were now aborting three-fourths of their pregnancies. Not only had abortions become much more common among the younger women, but among the lower income and education groups as well. By 1969, the socioeconomic differential had almost completely disappeared. Thus abortion

Figure 5. Induced Abortions Relative to Live Birth

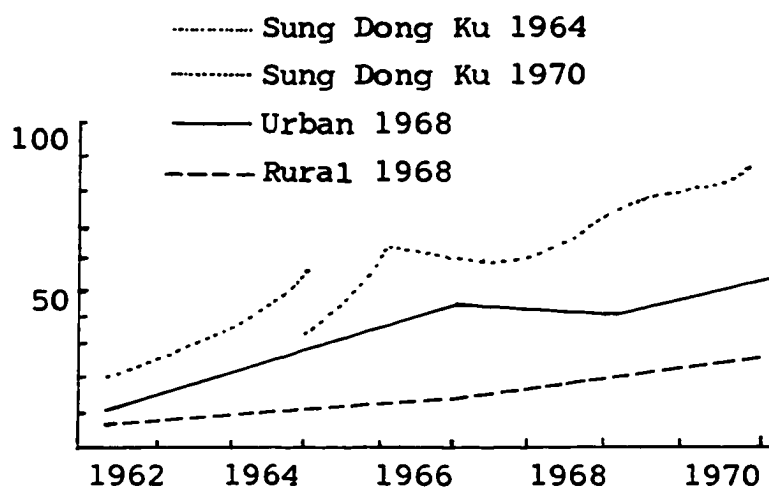
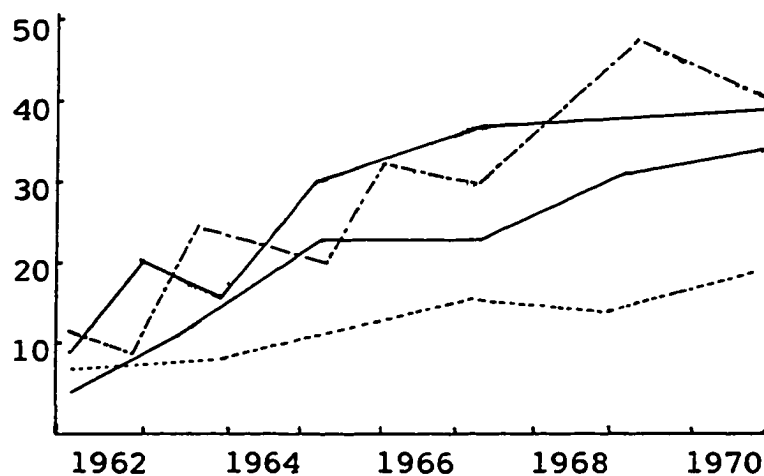
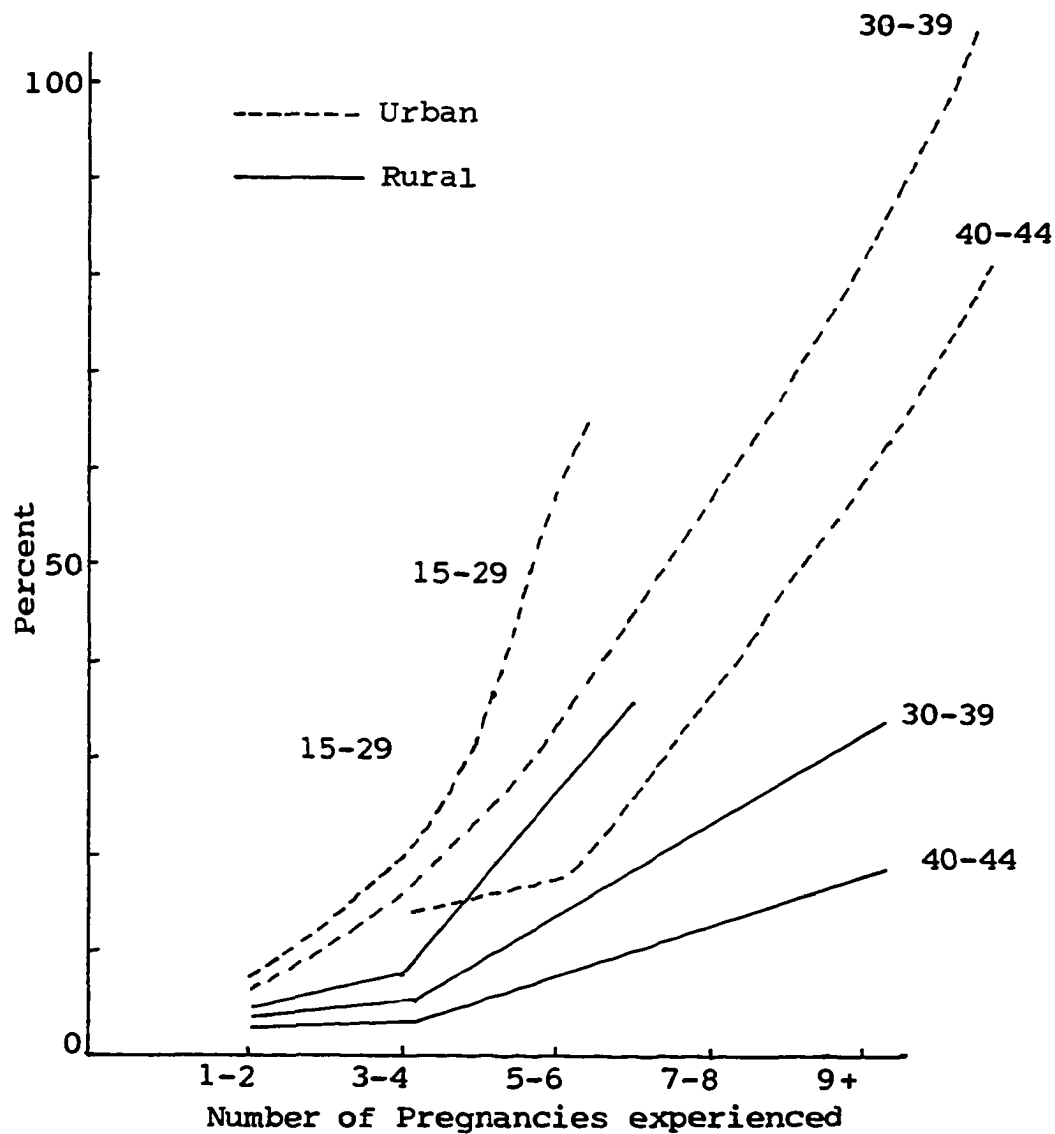


Figure 6. Percent of Pregnancies Ending in Fetal Wastage by Year and Wife's Age at Event



Source: Korea Family Planning Center (Seoul, Korea).

Figure 7. Percent of Women Having Abortion Experience by Age, Residence and Number of Pregnancies from Fertility Survey 1968.



Source: National Family Planning Center (Seoul, Korea).

practice had penetrated most age and social categories in the largest city to an unprecedented extent.

In a similar survey conducted in 1965 in a rural area, it was found that only 5 percent of currently married women aged 20-44 had ever had abortions, yielding hardly enough cases for detailed analysis. National surveys supported the sharp urban-rural differential (Figure 4). However, over the four years to the fall 1968 survey, the proportion of women using abortion rose everywhere. The 1968 national survey showed that approximately 20 percent of all pregnancies aborted: 30 percent in cities and 13 percent in rural areas. The 1967-1968 decline in the urban percentage almost disappears with age standardization and the rural curve is unchanged.⁸

Retrospective data from the 1968 survey also show a sharp increase in abortion since 1960, again too sharp to come from memory error (Figures 5 and 6). The trends appear in every residence and age group. Needless to say, recourse to abortion occurs regularly with advancing pregnancy order (see Figure 7). It must be realized, however, that the effect of abortions on fertility is indeterminate as it depends on the extent to which abortion is supplemented by contraception.

⁸Sung Bong Hong, "Induced Abortion in Rural Korea," Korean Journal of Obstetrics and Gynecology, X, 6 (1967), 2.

B. IMPACT

Food and Nutrition

The need for more food is the most urgent problem facing the world today. More than half of the world's people do not get enough to eat. Hunger is an old story in human history. It is reflected in the Lord's Prayer, where the appeal for food takes priority over the appeal for forgiveness of sins. The same philosophy is expressed in the ancient Chinese proverb, "It is difficult to tell the difference between right and wrong when the stomach is empty." In Korea one of the popular daily greetings is "Have you had your meal?"

As in most of the developing countries, food production is barely keeping pace with population growth in Korea. Today Korea is annually importing more than two million tons of grain.⁹ If the food production rate does not exceed the rate of population growth, the only result will be more people living in poverty.

The malnutrition prevalent in the overpopulated Korea causes incalculable suffering, wasting of human life, and loss of human productivity. Malnutrition, especially protein deficiency, inhibits the development of protective antibodies and lower resistance to disease. Even more

⁹Jay Mo Yang, "Population and Family Planning," in Population Problem (Seoul: Korea University, 1976), p. 191.

alarming is the growing body of evidence which shows that protein malnutrition has permanent effects, especially on small children. It has been known for a long time that malnourishment during the years of growth and development will result in a certain amount of dwarfing and delayed physical maturity, even if the deficiency is temporary and a normal diet is later restored. What is far more ominous is the evidence that protein deficiency in infancy and early childhood may result in permanent impairment of the brain.

Environmental Threats

Overpopulation and industrialization have contributed in various ways to the general deterioration of the environment upon which man depends for life. Direct threats to human health are the most obvious aspect of environmental deterioration, and of these direct threats the phenomena commonly lumped under the term "pollution" are the most widely discussed. Pollutants reach people through the air they breathe, the water they drink, and the food they eat and so forth.

Air Pollution. "The air nimbly and sweetly recommends itself unto our gentle senses." So wrote Shakespeare in Macbeth. Would a poet of comparable skill living in a modern city be likely to express a similar sentiment? Probably not; the form of pollution that most of us are aware of is air pollution. People who live in or near

cities can see it, and can feel it when it burns their eyes and irritates their lungs. The air pollution of the major cities in Korea is serious like that of any other developed country. Air pollution is now recognized not only as an agent that rots nylon stockings and windshield wiper blades, that blackens skies and the wash on the clothesline; it is recognized as a killer of people.

For many human beings air pollution has already proven lethal. Death rates are above normal when and where smog occurs. Through the strenuous efforts of government, the per capita amount of pollution has declined. But they failed to improve the air quality due to the population growth.

Water Pollution. The direct threats to human health arrive through the faucet. The water in many cities is often unsafe to drink. Although proper chlorination may help, there is growing evidence that high contents of organic matter in water can somehow protect viruses from the effects of chlorine.

As the population grows, their sewage treatment facilities are quickly outgrown. Funds for new facilities can be obtained only at the expense of those needed for other public services. Inevitably, the available funds are insufficient to meet all of these needs, which are created by population increase.

As population grows, so does industry, which pours

into water supplies of vast array of containment: lead, detergents, sulfic acid, hydrofluoric acid, and so on. As population and industry grow, so does the need for increased agricultural production, which results in a heavier water-borne load of pesticide, herbicides, and nitrates. A result is the spread of pollution not just in streams, rivers, and along seashores, but also in groundwaters. With the spread of pollution goes the threat of epidemics of hepatitis and dysentery, and of poisoning by exotic chemicals.¹⁰

Solid Waste. An extremely serious problem facing Korea is the accumulation of solid waste in open dumps or inadequate fills. These dumps are not just aesthetic disasters; if they are burned they contribute to air pollution, water percolating through them pollutes ground water supplies, and they serve as breeding grounds for disease-bearing organisms.¹¹

It is becoming universally recognized that current methods of dealing with the solid waste problem are utterly inadequate. Many cities are facing disposal crisis as population growth simultaneously produces more waste and reduces the available land for dumping. Waste disposal is another classic case where per capita costs tend to go up as population grows. Seoul and other cities have considered having

¹⁰Kil Whan Cha, "Man and Environment," in Population Problem (Seoul: Korea University, 1976), p. 67.

¹¹Ibid., p. 89.

their refuse hauled to distant dumping sites by train. But people living near the selected sites were not happy with the idea, and costs would be very high.

Urban Environment. The deterioration of the environment, both physically and aesthetically, is most apparent in the Korean cities. The dehumanizing factors of life in the slums where there is little hope for improving conditions, have often been cited as contributing causes of growing crime rates. Some recent psychological studies suggest that individuals who commit violent crimes have a lower than normal tolerance for crowding.¹²

Other symptoms of mental and emotional stress are also prevalent in cities. Incidence of divorce, suicide, child abuse, and various forms of mental breakdown are higher in urban areas. Diseases associated with stress, particularly ulcer, coronary disease, and high blood pressure, are also prevalent in cities. Lung cancer, associated with air pollution, is much more in cities.

Education. The impact of population growth on education is quite great in Korea. Even the United States had an education cost per worker 10 to 18 percent higher than did Sweden, owing to slightly higher levels of

¹²Paul R. and Anne H. Ehrlich, Population Resources Environment (San Francisco: Freeman, 1970), p. 142.

fertility and mortality from 1800's to 1960.¹³ This cost occurs because in rapidly growing population more and more resources had to be consumed to maintain a constant standard of living for each generation. These increased expenditures on education to provide instruction to a greater portion of children is also increasing. There are nearly one hundred students in one class in Korean schools.

Democracy. Large population makes democracy very difficult. Opportunities for direct participation shrink in large social and political units. The larger the community is, the less is one individual's impact. Population growth puts the democratic institutions to the test because democracy is a delicate system of government requiring constant attention, and control by the more intelligent and enlightened citizens, free debate and inquiry and a fairly high overall level of education.¹⁴

War. Population pressure must lead to war, just as an overheated boiler with an adequate safety valve must ultimately explode. Overbeck says:

Overcrowding ultimately leads to hunger, making the war the only alternative to starvation; for a population may have multiplied to the famine point, and is there left

¹³Charles B. Nam and Susan O. Gustavus, Population: Dynamics of Demographic Change (Boston: Houghton Mifflin, 1976), p. 239.

¹⁴Ibid., p. 242.

with the options of migration, dealt by starvation, or invasion of someone else's territory.¹⁵

This may be one of the causes of North Korea of attempting to attack South again. North Korea is keeping as high as 2.8 percent annual population growth.

Instability. Instability is one of the important consequences of the new rise in population growth. The youthful composition of the poorer peoples compounds the rate of growth, and the rate of growth compounds the youthful composition of the population. As millions of new children grow up, swamping the highly inadequate schools and social facilities and pouring onto labor markets which have limited absorptive capacities, it does not require the gift of prophecy to predict trouble. Inadequate training or discipline combined with the frustrations of unemployment and limited opportunity form an explosive combination. The restless youth constitute a growing peril to political stability. An unstable, aberrant, and dynamic factor looms on the political and social scene, potentially creative or portentously destructive in accordance with the leadership provided.

Urbanization. One of the oldest of all demographic trends is the one toward urbanization. Pre-agricultural man, by necessity, had to be dispersed over the landscape.

¹⁵Johannes Overbeck, The Population Challenge (Westport: Greenwood press, 1976), p. 56.

Hunting and gathering required perhaps a minimum of two square miles of territory to produce the food for one person. Under such conditions, and without even the most primitive of transportation systems, it was impossible for people to exist in large concentrations. But the agricultural revolution began to change all that. The ability of a farmer to feed more than his own family was obviously a prerequisite of urbanization. A fraction of the population first had to be freed from cultivation of the land in order to be freed from society. The urbanization trend continues today. It seems also to have been accelerated by growth in rural areas, which necessitated either the subdivision of farmers among several sons, or the migration of surplus offspring to the cities. This movement into large urban concentrations has been especially accelerated in this century in Korea. In 1930, 90 percent of the population lived in places of fewer than 20,000, and 85 percent of gainfully occupied males were in agriculture.¹⁶ Seoul has had the highest growth rate of any city, at 8.6 percent annually from 1955 to 1960 and 6.6 percent from 1960 to 1966. Now with a population of more than 7 million, it contains one Korean in five at a density of more than 10,000 persons per square kilometer. In the year of 1977, 160,000 moved into Seoul.¹⁷

¹⁶E. Hyock Kwon and Tae Ryong Kim, "The Population of Korea," Journal of Population Studies, No. 7, (1968), 170.

¹⁷Dong-A Ilbo (January 27, 1978), p. 1.

Historically, urbanization seems to have one almost universal effect and that is the breaking down of the traditional cultures of those who migrate to the cities--a loss of roots, or alienation. In rural or tribal societies each individual had a well-defined role in the organization of the society, a role that he or she matured into and that was recognized by all other members of the society. In contrast, anonymity is the main feature of the city. City dwellers tend to know well only about the same number of people as village-dwellers, and they tend to go to great lengths not to "get involved" with the vast majority of the human beings with whom they come into contact. Unlike the typical developed country's urbanite, whose specialized education, training, and skills assure him of a place in the city's complex social web, the Korean immigrant has no such talents to offer. They find that their limited skills render them incapable of contributing to the economy, and as a consequence they are not much better off than they were where they came from. In the cities these unproductive squatters now make up a majority of their populations, and their number is growing rapidly.

Many migrants to the city maintain contact with their home villages or form modified village societies within the city, and thus tend to transfer the village culture to the city. This may explain why the reproductive rates and attitudes of the inhabitants of these cities closely resemble those of their rural relatives.

C. CAUSES AND SOLUTIONS

Modern Medical Science

The chief cause of the mounting pressure of population is the beneficent and spectacular progress in modern medical science and its application to public health program. It is that which causes the dramatic declines in mortality which is the main factor in the upsurge.

Korea has been experiencing a rapid decline in mortality principally through the impact of new and relatively inexpensive preventive health measure on infectious and epidemic diseases. Korea did not have to wait while the gradual process of developing medical science took place; nor did it have to depend on the possibility of more rapid but more difficult process of constructing major sanitary engineering works and building up of a large inventory of expensive hospitals, public health services and highly trained doctors. Instead, Koreans have been able to import low cost measures of controlling disease, measures developed for the most part in the highly industrialized countries. The use of residual insecticides to provide effective protection against malaria at no more than twenty-five cents per capita per year is an outstanding example. Other innovations include antibiotics, and chemo-therapy, and extend to the discovery of relatively low-cost ways of providing a safe water supply and adequate environmental sanitation in villages that in other ways

remain little touched by modernization.¹⁸ There used to be some people who seriously suggested that the medical service should be cut off in those population exploding areas. This however, cannot be the solution. The population problem is a problem because it threatens the quality of life. If the solution itself threatens human life, it can never be a real solution.

Mortality

The fertility and mortality rates seem to be the chief determinants of the population growth. Since infant and child mortality rates are so high, people wish to have large numbers of children in order to assure that at least a few survive to adulthood. The current rates in the developing world remain up to 20 times higher than they are in the developed nations.¹⁹ There is no accurate, dependable statistic about infant mortality rates in Korea. But it is generally known that the rate in the rural area is much higher than the urban. Even in the cities the rates change according to the economic situation. For example the infant mortality rate of Seoul was 35.5 percent in 1963. But the rate for the people living in the slums of Seoul was 108.4

¹⁸Ansley J. Coale, "Population and Economic Development" in The Population Dilemma, (Englewood Cliffs: Prentice-Hall, 1963), p. 47.

¹⁹Robert S. McNamara, Address (Cambridge: M.I.T., 1977), p. 28.

percent.²⁰ This is largely because of low economic standards, poor hygienic conditions, and inadequate health services. What is required are less sophisticated, but more effective preventive health delivery systems that reach the mass of the populations. It is true that the provision of those depends upon the economic wealth. There have been, however, some good examples of success of developing countries in this. Some twenty years ago, Sri Lanka decided to improve rural health facilities. The result over the past two decades has been a decline in infant mortality from 78 per 1000 to 45 per 1000, and increase in life expectancy from 56 to 69 years, and an associated decline in the crude birth rate from 39 to 29.²¹

Economic Development

It is crucially important to understand the relationship between population growth and economic development. The population problem is vitally related to the economic development. Economic development could well make smaller families desirable, and without it family planning is just a waste of time. The most obvious piece of evidence for this opinion is that parents in the poor world want an average of three more children than parents in the rich

²⁰Yung Hyuck Kwon, Population and Health (Seoul: Dong Myung, 1967), p. 44.

²¹McNamara, p. 29.

world; that birth-rates began to decline in the developed world after living standards began to rise and before modern contraceptives were widely available; and that the 20 poorest countries in the world have the fastest rates of population growth.²² World Bank economist Mahbub ul Hag pointed out that:

Even a slight redistribution of the world's income can help ease the pressure on the world's resources for more than any possible reduction in the population growth of the third world.²³

While economic growth is a necessary condition of development, it is not in itself a sufficient condition. The reason is clear. Mere economic growth in G. N. P. cannot effect the lives of the mass of the people. Most countries in Latin America, for example, have considerably higher per capita income than countries in Asia and Africa. And yet fertility rates are not proportionately lower.²⁴ An effective population policy has to be carried out along with the economic policy for fair distribution of the economic growth.

Recently Korea has showed a very rapid economic growth. The average per capita income in 1976 was \$670 in real terms more than double the level of 4 years before

²²Peter Adamson, "Population '77," in New Internationalist, No. 52 (Wallingford: Devo Press, 1977), p. 6.

²³Ibid., p. 3.

²⁴McNamara, p. 35.

(\$310 in 1972).²⁵ But the average rural worker earned 50 percent less than the average urban wage earners in 1974. About half of the population live in rural areas.

The basic problem is that the growth of productivity will almost always be more rapid in the dynamic industrial sector than in the agricultural. If the real wages in both sectors grow as fast as productivity the sectoral income differentials must widen. Under these circumstances, the increase in the relative prices of agricultural products can provide only a limited solution. Perhaps the main failure of government policies regarding the distribution of growth benefits has been that the proportion of nonfarm sources of rural income has not increased over time.

Rural households in Korea derive less than 20 percent of their income off the farm, which compares unfavorably with more than 50 percent for Taiwan. The lack of opportunity for nonfarm employment in rural Korea is related to the heavy concentration of industry in Seoul, Incheon and Pusan. This concentration has probably helped the export effort by making it relatively easy for the concerned government agencies to set up targets and monitor progress. This polarization of the economy was probably also unavoidable in the earlier periods of Korea's economic development because of the absence of adequate infrastructure outside the two major metropolitan areas that were also the country's

²⁵Dong-A Ilbo, (March 10, 1978), p. 2.

major parts. Nevertheless the costly results of this concentration have been migration from rural areas, serious urban housing shortages, and pressure for expanding urban infrastructures. Government efforts to disperse industry into the provinces and price support mechanism for agricultural prices at the farm gate are in urgent need to bring about a more balanced growth of the economy.

Status of Woman

The consideration of the status of woman is very important with regard to the population increase in Korea. For most of the developing societies, as women are esteemed predominantly in their role as mothers, childbearing is their natural function. Women do not have equitable access to education. In Korea, when the husband dies, all property is inherited to the first son and sons, and rarely to the wife. Most of the good jobs are not open to women though they are capable in every respect. The employed girls almost always have to leave their jobs when they marry. The salaries for women are much less than that for men for the same kind of position. It is much harder for women to get a raise in pay and position.

The wife even calls her husband 'my lord.' At the dining table better and more nutritious food is for the "lord." Therefore, when daughters are born, another pregnancy must ensue in order to try again for a son. So many

mothers are deprived of their joy even at childbirth due to their giving birth to a daughter.

Malnourished mothers give birth to weak and unhealthy infants, and have problems nursing them adequately. Such infants often die. This leads to frequent pregnancies. The mothers, constantly pregnant or nursing infants, are unable to play a larger role in the outside-the-home work force. This diminishes their occupational role and economic status, which in turn reinforces the concept that males are more important. This makes sons more desirable than daughters.

The new constitution has done away with this barbarous custom of giving man the predominance over women. The legal rights that have been granted to women are necessary steps, but the gap between the de jure and de facto situation prevents the legal provision from being an accurate assessment of improvements in the status of women. What is needed the most is a revolutionary change in the Korean traditional way of thinking.

It must be realized that encouraging woman to enter the off-farm and urban work reduces fertility because it tends to delay the age of marriage, and increase the interval between children. A family with two wage earners can contribute more to capital formation through increased savings and will help accelerate economic growth. Women need job market oriented training and services.

The greater opportunity for women--and the greater educational opportunity that undergirds it--would substantially

reduce fertility. Schools must make the point to young people that the ideal role of a girl is not the mother of a large and poor family, but rather to have a double role as a mother of a small family and as a wage earner who contributes to the well being of her family by economic employment.

Population Density

There are great variations from one low-income area to another, with fewer than ten persons per square mile in Bolivia, and more than 800 in Korea. Koreans at present suffer from inadequate diets, enjoy at best primitive and overcrowded housing, have a modest education, and are often productively employed for only a fraction of the year. They suffer all of the misery and degradation associated with poverty. They naturally wish to enjoy better education, adequate diet, housing equipped with modern amenities, the long and generally healthy life, the opportunity for productive work and extensive voluntary leisure that the highly industrialized countries have shown to be possible.

The nation of Korea is in urgent need of economic development. The changes in social and economic structure that make up the process of industrialization are many and profound. More productive techniques must displace traditional methods of manufacturing, agriculture, trade, transportation and communications. Economic activity must become

more diversified and more specialized. The emphasis in production must shift from extractive industries, especially agriculture, to manufacturing, trade and communications. The interchange of goods through a monetary media on wide-spread markets must replace local consumption of goods produced on the farm or exchanged only in small village markets. Production must shift from small family-oriented enterprises into large, impersonal, professionally supervised organizations. However, many of these essential changes are related only indirectly to demographic characteristics such as growth and age distribution.

To accelerate the process of development, an economy must increase its level of net investment. Net investment here means additions to factories, roads, irrigation network, fertilizer plants and other productive facilities. It also can include in a broad definition resources and effort devoted to education and training. Merely stepping up the rate of new investment automatically insures a major speed up in industrialization, or assures the attainment of the fastest possible pace of development. Resources mobilized for productive purposes must be wisely allocated. Adequate leadership must be found for the new forms of productive organization that an industrialized society requires. Long-standing customs and traditions must be altered if new and more effective techniques of production are to be employed. In other words, a high level of net investment is a necessary

but not a sufficient condition for a rapid pace of industrialization.

Migration

Migration seems to be a simple solution to the Korean population problem. This is, however, much restricted by the racism, and labor problems of the receiving nations. During the period of Japanese annexation (1910-1945) the major movements of the population were accomplished by force. About four million people were forced to move to various regions: 1.6 million to Manchuria, 2.1 million to Japan, 100 thousand to China, 200 thousand to Russia and 30 thousand to the United States. Although one sixth of the population moved out of the country, this was not carried out as a population policy.

Since the liberation in 1945 up to now, the total number of people that moved out is only 300 thousand.²⁶ Furthermore, the migration so far caused a rather serious "brain drain" in Korea. Obviously, there is little hope to solve the Korean population through migration.

Family Planning

The active family planning movement was started with the establishment of the Korean Planned Parenthood Association in 1961. Up to the Military Revolution, the

²⁶Dong-A Ilbo, (January 31, 1978), p. 7.

government had little concern about the population problem. In accordance with the traditional ethics that population constantly increased and even the importation of the contraceptive pills or devices was prohibited by law.

Before 1960 the woman's movement and some research institutes and some Christian missionaries tried some campaign for the necessity of family planning without much success. In 1960 the International Planned Parenthood Federation dispatched some representatives to encourage the government and pertinent civilian organizations to consider the family planning movement and the Korean Planned Parenthood was established in 1961. The law was revised and the import of contraceptives was allowed. The government also encouraged the production of the contraceptives.

The Supreme Council of National Reconstruction announced its policy on family planning in October 1961. This policy was the result of the work at the Ministry of Health and Social Affairs combined with that of various universities temporarily working on planned parenthood committees. The Supreme Council decision was presented as a directive to the ministry to recognize its structure and functions to "promulgate policies for the implementation of a family planning program; abrogate the law prohibiting importation of contraceptives; promote the domestic production of contraceptives; train family planning workers; request foreign aid and receive and use this aid appropriately; establish family planning clinics; organize a

family planning advisory council; support private agencies interested in the family planning program."²⁷ This is still the statement of the functions of the ministry as it carries out the national program. The program has shown a tremendous effect. In 1960 the population increase rate was 3 percent a year but it was lowered to 1.8 in 1975. There are of course other factors related to this decline like late marriage and induced abortions. But family planning is no doubt considered to be the major cause of the recent decline of fertility rates in Korea. The program has been comparatively successful. Its continuous past vitality is, in fact, a chief indication of its future strength.

Since, however, the present growth rate of 1.8 percent a year is far from being satisfactory, more positive and effective measures have to be taken to further down the fertility rate. Beshers observes that the medical discussion was supplemented by a special education program aimed at increasing the communication between husband and wife--and therefore the joint decision-making capacity of the couple, a significant percentage of birth control users continued and effective use.²⁸ Also an educational program may be launched to provide information as to what kinds of family planning techniques are available and how they might

²⁷Family Planning, (Seoul: Ministry of Health and Social Affairs, 1963), pp. 60-67.

²⁸James M. Beshers, Population Process in Social Systems (New York: Free Press, 1967), pp. 100-101.

be used. Propaganda campaigns may be instituted to encourage small families and create an atmosphere favorable to the adoption of family planning. Government must improve the access to the modern means of fertility control both qualitatively and quantitatively, more and better services to greater numbers of people. Government needs to provide a broad choice of present contraceptive techniques and services to parents; it needs to improve the delivering system by which parents can get the service, they wish; and it needs to support continuing research for better techniques and services. It should always be stressed that present means of conception regulation are, in fact, more or less unacceptable to every one.²⁹

Other Suggested Solutions

There are numerous other ways of solutions suggested by different thinkers. Cultural norms controlling pre-marital intercourse and the age at marriage have been known to be particularly important in reducing fertility levels in a number of developing societies.³⁰ Some suggest that an open approval of homosexuality might help solve the problem. But this cannot be a real solution to the problem because it is obviously against the biblical teaching.

²⁹James V. Schall, Human Dignity and Human Numbers (New York: Alba House, 1971), p. 213.

³⁰David M. Heer, Readings on Populations (Englewood Cliffs: Prentice-Hall, 1968), p. 160.

Encouraging sinful behavior can never be an approach to solve any kind of problem in human society.

Others suggest a legislative procedure affecting population such as laws concerning marriage, sexual relation, age at marriage, number of children, contraception, abortion and so forth.

Enactment of law may be an evidence of pursuance of a given policy. Existence of legal provision, however, does not guarantee their enforcement. Generally there is here as elsewhere, a gap between legal codes and actual practice. The discretionary powers of the courts also make caution necessary in drawing inferences from the letter the law. Legal interpretation is the prerogative of the court.³¹ With regard to the legislators, they may or may not be aware of the demographic implications of the laws they enact. Many bills are so complicated that no one can foresee all of their repercussions. In other cases the consequences are there to see, but lawmakers have neither the knowledge nor time to trace them. In such situations laws designed for other purposes may have unintended but nonetheless real demographic results.

Population problems are not simple; they are not straightforward, and they are certainly not very clear. If we are to get down to the solutions that really work,

³¹United Nations Population Branch, Survey of Legislation on Marriage, Divorce and Relevant Topics to Population (New York, 1956), pp. 9-10.

we have to see the problem in all its ramifications and in all of its tangled relationships.

The population issue cannot be left to specialists. It should be considered in all aspects of our investment and development programs. Population consciousness should be raised in every one's minds. Our prime goal should be reducing the population growth rate to zero. The speed at which fertility in Korea declines to the replacement level will have a significant effect on the ultimate size of the stationary population. Every human institution, school, university, church, family, government and international agencies should work together toward this goal. Draper's calculation is interesting and noteworthy:

Zero growth rate for the world in thirty years? This goal would be reached if the present world rate of 2 percent is brought down by $\frac{1}{2}$ of 1 percent a year for 20 years, and $\frac{1}{10}$ of 1 percent a year for the following ten years.³²

This seems to be quite an acceptable suggestion if the lifestyles do not demand further resource exhaustion. Many countries have experienced this rate of decline. So it can be done in Korea, if men and women everywhere will use their intellect and their power of will.

D. SUMMARY AND CONCLUSION

The demographic trend has been dealt with in chronological order. The trend has been a typical phenomenon of

³²William H. Draper, Population: A Clash of Prophets (New York: New American Library, 1973), p. 136.

developing countries up to 1960. The population constantly increased with high rates of both mortality and fertility. Although there were some migrating movements of people, they did not affect the population scene in a substantial way. Later marriage and induced abortion seem to have had effect on fertility rate.

The impact of overpopulation seems to have been felt the most seriously. It not only deteriorates the quality of human life in every respect but also threatens the survival of human race itself.

Various causes and solutions have also been analyzed and suggested. Modern medical science and its application to public health program is the chief cause of the population explosion. Economic development has been observed to be vitally related to the population problem. In Korea, however, the fair income distribution of the result of economic development seems to be the crucial issue. The enhanced status of women is in urgent need to reduce the fertility rate. Little hope is found to solve the problem through migration. Family planning has been comparatively successful. But more positive and effective measures have to be taken to further down the fertility rate. Open approval of homosexuality and legal provisions have been analyzed. The population problem involves the whole realm of human life, and there are no simple straightforward answers to be found. All individuals and human institutions have to work together for the one goal.

CHAPTER III

UNITED NATIONS PLAN OF ACTION

A. INTRODUCTION

The Economic and Social Council adopted Resolution 1672 on 2 June of 1972 entrusting preparations for the World Population Year to the Executive Director of the United Nations Fund for Population Activities. As the coordinating body entrusted with preparations for the year and as the main source of financing for population programs within the United Nations system, the Fund was in a unique position to have an overview of activities being implemented by national governments, agencies and non-governmental organizations. The Fund's primary responsibility was to provide the framework within which all World Population Year activities including those not directly supported by UNFPA could become an integral part of the common international effort.

The substantive projects related to the general aims of the year as well as the communications program initiated by the UNFPA were directed toward creating world-wide understanding and willingness among countries attending the World Population Conference to arrive at a working consensus on population matters, irrespective of differences in their assessments of priority and emphasis.

The World Population Conference was held at Bucharest in August of 1974. One hundred and thirty-five nations

including nonmember nations assembled together in the spirit of cooperation and friendship for the great task of solving the world population problem. The five principal objectives of the year are given as following:

- a. Improve knowledge of and information on the facts concerning population trends and prospects, and the relevant associated factors;
- b. Sharpen awareness and heighten appreciation of population problems and their implications by individual governments, non-governmental organizations, scientific institutions and the media;
- c. Provide effective education on population, family life and reproductive functions through formal and other educational systems;
- d. Stimulate discussion and thinking on alternative policies, promotion of demographic considerations in development planning, and development policies and programmes in the population field which individual governments might wish to undertake;
- e. Expand international cooperation in population fields and supply increased and suitable technical assistance to countries desiring it, and in accordance with their needs.¹

In initiating and coordinating World Population Year projects, the WPY Secretariat bore in mind that:

- a. World Population Year should be regarded as the vital beginning of a continuing effort to achieve worldwide awareness of the need to find a rational balance between people and resources and improve the quality of life through better knowledge, informed policy and action;
- b. Since World Population Year is a world-wide undertaking of an urgent and complex nature, which demands thinking in new directions, its approach should be neutral, flexible and dynamic;

¹Purposes, Principles, Programmes: World Population Year 1974 (New York: United Nations Fund for Population Activities, 1974), p. 1.

- c. The World Population Year programme must therefore involve new dimensions and innovative ideas;
- d. The World Population Year programme must involve not only the United Nations family and other international bodies but also official and other institutions at the regional, national and provincial levels, and interested and capable groups and individuals working at the grass roots, and;
- e. The programme and activities of World Population Year should encompass not only the population problems of the developing world but also those of the developed world.²

The World Population Year programme has three inter-related levels of activity: international, regional and national. In fulfilling its function as the coordinating agency for population activities within and outside the United Nations System, the Fund carried out an unprecedented campaign to strengthen and unify all efforts being made in the population field. For this purpose, the World Population Year secretariat had working relationships at all levels of activity. The main thrust of the regional effort was being made through the United Nations Economic Commission which, in turn, are working towards galvanizing national efforts in their area.

Role of Government. In keeping with the UNFPA's principle of neutrality of approach to population matters, and in order to maintain the maximum relevance to local needs, the implementation of World Population Year program

²Ibid., p. 2.

was country-oriented. The Fund, the cooperating agencies, and the WPY Secretariat provide support, technical aid and the most up-to-date information available to enable every country to formulate its own population policies, are to be assessed by official and unofficial bodies within each country in accordance with their own appreciation of their particular needs and values.

Role of Non-Governmental Organizations. Since the purpose of the Year was to intensify informed awareness of population matters among all sections of society, the Fund tried to mobilize the energies and skills of governments, political leaders, public officials, professional associations, religious institutions, business houses, social workers, women's organizations, trade unions, student groups and the media everywhere.

Role of Media. In initiating and supporting WPY programs, the Fund is keenly conscious of the need to take population programs and the message they embody to the rural areas where the vast majority of the people of the developing countries live. UNFPA is aware that conventional means of communication, such as the press and broadcast media, in these areas do not yet have the outreach they have in technologically advanced countries. At best, the modern media can reach relatively privileged groups in urban and rural areas; but this disadvantage is mitigated by the fact that the people reached by the media usually hold positions in

the community from where their direct or indirect influence spreads beyond their own social or economic ambience.

Projects of the Year. A large number of projects relevant to the objectives of World Population Year were prepared. Programs listed below include those which are fully or partially financed by the Fund, or which are independent initiatives undertaken with the evident intent of contributing to the general purposes of World Population Year. They fall into four main categories:

- (1) research, studies and surveys;
- (2) conference, seminar and meetings;
- (3) training and formal and informal education, and;
- (4) communication, information programmes.³

One hundred and thirty-five nations, including non-member nations assembled together in the spirit of cooperation and friendship for the great task of solving the world population problem. The nations represented engaged in a common endeavor to improve the quality of life of our peoples and of mankind generally. It apparently achieved a great success in carrying out the purposes for which it was established by the resolution of the Economic and social council four years prior to that.

³Ibid., pp. 6-20.

B. RECOMMENDATIONS FOR ACTION

The recommendations for action and implementation are contained in paragraphs 16 through 109. The highlights of these recommendations are as follows:

Population growth (Paragraphs 16-19) -- Countries which consider their present or expected rates of population growth hamper their goals of promoting human welfare are invited to consider setting quantitative population growth targets and to formulate and implement policies for achieving them which are consistent with basic human rights and national goals and values.

Morbidity and mortality (Paragraphs 20-26) -- It is a goal of the Plan that the average expectation of life for the less developed regions should exceed 62 years by 1985. By the year 2000, the difference between more developed and less developed regions in this regard should have become negligible. Health and nutrition programs to reduce morbidity and mortality must be integrated within a comprehensive development strategy.

Reproduction and family formation (Paragraphs 27-43) -- It is urged that all countries make available, if possible by 1980, but not later than 1985, the necessary information and education about family planning. It is agreed that the following development goals have an effect on the socio-economic content of reproductive decisions that tend

to moderate fertility levels; the reduction of infant and child mortality, the full integration of women into the development process, the elimination of child labor and child abuse and the establishment of social security and old age benefits, the establishment of lower limit of age at marriage, the achievement of the population growth and mortality objectives for 1985; crude birth-rate of 30 in the developing countries.

Population Distribution and Migration (Paragraphs 44-62) -- In formulating and implementing internal migration policies, governments are urged to consider the right of freedom of movement and residence, rational distribution of the population in planned regional development, establishment of a network of small and medium-size cities and the creation of employment opportunities and social services and amenities in the rural areas. Voluntary international movement has to be established while avoiding the brain drain and obviating its adverse effects. Countries affected by significant migration movements are urged to conclude bilateral or multilateral agreements which would regulate migration and protect and assist migrant workers.

Data Collection and Analysis (Paragraphs 72-77) -- All countries are urged to undertake population censuses between 1975 and 1985. It is recommended that these causes give particular attention to data relevant to development planning and the formulation of population policies.

Development and Evaluation of Population Policies

(Paragraphs 94-95) -- Population measures should be integrated into more comprehensive social economic plans and programs and this integration should be reflected in the organizational planning machinery of countries. A unit dealing with population aspects of development should be created and placed at a high level of the national administrative structure and that such a unit should be staffed with qualified persons from the various relevant disciplines.

Role of National Government (Paragraphs 96-99) --

This Plan of Action recognizes the responsibility of each government to decide on its own policies and decide its own programs of action. The recommendations are made with due regard to the need for variety and flexibility in the hope that they may be responsive to major needs in the population field as perceived and interpreted by national government.

Role of International Cooperation (Paragraphs 100-

106) -- This has a supportive role in achieving the goals of this Plan of Action. This supportive role could take the form of direct assistance, technical or financial, in response to national and regional requests and be additional to economic development assistance, or the form of other activities, such as monitoring progress, undertaking comparative population research and furthering the exchange of population information and policy experiences among countries.

Monitoring, Review and Appraisal (Paragraphs 107-109)

-- Monitoring of population trends and policies discussed in this Plan of Action should be undertaken continuously as a specialized activity of United Nations work on the world population situation and reviewed biennially beginning in 1977. A complete and systematic review and appraisal of progress made towards the achievement of the goals of this Plan of Action should be undertaken by the population commission and the Economic and Social Council every five years beginning in 1979.

C. COMMENTARY

Taken together, these actions cover essentially all aspects of the supply side of the population and development quarter. This conference brought governments from all over the world for the first time to address the demand side of that equation: PEOPLE.

Korea strongly endorsed the World Plan of Action calling for parents to determine freely the size of their family, because that Plan is aimed at achieving a balance between the number of people on earth and the planet's carrying capacity--not for one small village common, but for the world.

The key issue in achieving the set goals may be to make the message easily intelligible, immediately relevant to people's life-experience and therefore recognizable as a

subject for dialogue leading to action. There are, however, some major obstacles in the way of achieving these aims.

The first difficulty is a matter for the constant exercise of caution about the kind of information material disseminated under Fund auspices. The second difficulty should be dealt with by training journalists who are already competent in social and economic reporting who could be professionally moved to become committed to the importance of population in their important role. The absence of suitable specialized outlets for population information should be met by efforts to stimulate the establishment of regional professional associations to undertake this urgent function immediately under the Fund and then to evolve into continuing independent institutions fulfilling the increasingly widely recognized need for specialized development information services in the developing world. All the plans and projects designed for World Population Year should have contained more inherent vitality and force which would have carried their impact beyond the formal period of the Year.

The concern of World Population Year encompasses not only the developing world but also the economically advanced countries. Population as a human problem appears in varied shapes and forms in different areas of the world depending on density, the state of industrialization, the location of natural resources, the distribution of community amenities, deeply entrenched historical factors and many other

circumstances. But the need for looking at the nature of the problem clearly and of discussing it unequivocally with a view to taking actions, applies equally everywhere.

Economically developed countries with a very low rate of population growth are confronted by different population problems from those faced by countries experiencing heavy population pressure on their resources, but the need for studying their dimensions and nature is a matter for equally urgent concern. For instance, problems of the aged and the impact of immigration and internal migration in areas such as the European Economic Community demand study and action. Greater awareness of their own population problems in economically developed countries is likely to facilitate the dialogue between them and the poor world where the largest concentrations of population exist and take some of the edge off the divisive arguments which hamper the effort to develop a worldwide consensus on population matters.

The Plan should be carried out by both developed and developing countries to consider the various means of arriving at chosen goals. The choice may make the difference between a decent life or early death for hundreds of millions of the next generation and even greater number in the following generation. In the world painfully divided between the poor and the affluent, the responsibility and right are endangered on both sides of the dividing wall. The danger can be met successfully only when the two groups work together toward the one goal.

CHAPTER IV

THEOLOGICAL BASIS FOR LIMITS TO POPULATION GROWTH

A. MEANING OF THE FAITH

By the meaning of the faith the author has in mind something more than the dictionary definition. He is concerned with the reality of faith itself which concretely exists, and should exist in today's world. The world, of course, varies from place to place, and therefore faith has a legitimate variety of forms. but there are typical features of this age, and these place certain demands on the contemporary realizations of faith. People live in what may be called a "socio-technical" civilization. Herbert Richardson defines "socio-technics" as the new knowledge whereby man exercises technical control not only over nature but also over all the specific institutions that make up society: i.e., economics, education, science, and politics.¹

In this socio-technical era people should be keenly conscious of human capacity to shape the physical and social environment and consequently of their responsibility to avoid devastating the earth and visiting misery on people. Amid growing evidence that the benefits of technical progress are going only to a small elite, and that the world prole-

¹Herbert Richardson, Toward an American Theology (New York: Harper Row, 1967), p. 16.

tariat is becoming frustrated and angry, all the nations of the free world are feeling the urgency of establishing a more equitable social system.

Christian faith has been accused both of failing to promote justice in the world and, even more seriously, of abetting injustice by inducing the wretched of the earth to accept their misery patiently, confident of abundant rewards in a future life. Faith has frequently meant little more than a confident belief in some higher or future world utterly beyond man's control and shaped by the power alone. If this conception were accurate, faith could rightly be accused of alienating man from his proper task in the present life and of inducing irresponsibility.

The Gospel, however, has to be proclaimed in an actual situation, with attention to its implications for the reordering of society. A failure to accept the social implications of the Gospel would be a lack of responsiveness to the Gospel itself, and hence a defect of faith. Faith involves a sincere adherence to the vision of the Kingdom of God that the Gospel holds forth to mankind--an adherence that reveals itself concretely in the believer's manner of living.

In a great deal of the theological literature of the past decade an effort is being made to show the positive bearing of Christian faith upon the transformation of human society not only in the private domain of thought and feeling

but also in the public domain of law, government, and economics. While seeking to avoid any kind of political reductionism, Christians are increasingly conscious that faith, in the concrete, involves certain social attitudes and commitments. The surfacing of this consciousness entails a mutation in the concept of faith itself.

As contrasted with many of the medieval and early modern theories, which attempted to define faith in terms of the spiritual faculties of intellect and will, contemporary theologians are inclined to say with Paul Tillich that faith is a free, centered act of the whole personality, having ramifications in all the dimensions of human existence, including the cognitional, the volitional, and the emotional.²

Through a study of biblical history it would be possible to show that revelation was given through a series of disclosure experiences, from the patriarchs, through Moses and the prophets, down to the climactic disclosure given in the passion and exaltation of Jesus. These disclosures fall into a pattern in which there are current themes. The latter disclosures reinforce, enrich, and partly reinterpret the preceding disclosures. For those who live in post-biblical times these disclosures come alive

²Paul Tillich, Dynamics of Faith (New York: Harper & Row, 1957), p. 4.

when they see them as clues to the meaning of their own world and hence to their own vocation. The Christian people are called to serve the righteousness of God in a costly way. Christian faith may accordingly be described as a combination of discernment and commitment in which they perceive and dedicate themselves to the transcendent values disclosed by God in Jesus Christ. The discernment and the commitment are mutually interdependent aspects of the total experience of faith.

A central and recurrent theme of the biblical disclosures is that the ultimate power by which our lives are ruled is the personal reality of God, whose loving mercies surround and sustain people. Faith therefore includes not only a conviction and commitment concerning the transcendent, but a trusting obedience to God as a person who loves, who wills, who acts. So important is this element that it deserves to be made explicit in the definition of faith itself. Faith includes three elements: a firm conviction regarding what is supremely important, dedication or commitment to that which one believes in, and trustful reliance on the power and goodness of that to which one stands committed. The three components of faith are thus conviction, commitment, and trust.³

In the classical tradition, the elements of conviction and trust have been particularly emphasized, with

³Avery Dulles, The Survival of Dogma (Garden City: Doubleday, 1973), pp. 15-30.

Catholics concentrating more on the former, Protestants more on the latter. The third component, commitment, is less prominent in the tradition, but is increasingly coming to the fore in the twentieth century. The recent development would seem to have a solid theological grounding, inasmuch as the kingdom of God is a reality at work within history, rather than simply a goal to which history tends. Faith, as the present mode of participation in the kingdom, is neither the detached contemplation of a truth external to people nor trust in a power totally external in which they live. The truth and the power are actively at work within people. Without a sincere commitment to the healing and reconciliation of the broken world, people cannot have either the discernment or the trust that is proper to children of God who share already, by grace, in the divine life opened up to them in Christ.

Theologians who define faith as assent have never maintained that faith alone is sufficient for salvation. They have insisted upon the necessity of the additional and higher virtue of charity. Charity is held to be inseparable from the infused virtue of justice, which inclines one to give other due. Faith without charity is incomplete and is therefore called "dead" or "unformed."

Faith gives motives and guidance for the building of a better social order. Faith informs the believer concerning the dignity of other persons, the divine commandment

to care for the temporal needs of others, and the account that will be required from each one of us at the last judgment. The church can draw from the Gospel the most profound reasons and ever new incentives to promote generous dedication to the service of all men and to eliminate the social consequences of sin which are translated into unjust social structures.

There are positive links between faith, conceived as an assent to revealed doctrine, and committed action on behalf of justice. But the propositional understanding of faith causes the relationship to appear more tenuous and indirect than ought to be the case. The propositions of faith, which are generally statements of a highly speculative and abstract character, are difficult to translate into concrete programs of action. If the intellectual component of faith were to be conceived primarily as a disclosure or discernment of meaning and value, faith would have a more evident relationship to the actual world in which people live and act. Beliefs without any clear implications for commitment and action would be at best remotely connected with faith. If faith is a combination of commitment and discernment, the community of faith must be engaged in a constant process of discerning the signs of the times in the light of the biblical truth.

The task of discernment is never-ending, and one that rarely issues in universally valid statements. Hence

a church that cultivates discernment must reconceive faith less as a set of assertions and more as a process. A church engaged in the process of discernment will no doubt speak in more tentative and less authoritative ways than those to which it has been accustomed in previous centuries. But the possibility should be acknowledged that discernment at times may lead to clear and decisive conclusions. As the church becomes more adept at applying the discernment process to concrete situations, it may be able to speak out more promptly, persuasively, and unanimously on current issues such as population problem.

B. ROMAN CATHOLIC AND BIRTH CONTROL

From Augustine until the eighteenth century, sexual relations in marriage was based primarily on procreation and the education of children in the Roman Catholic Church. The pill has incited Roman Catholic theologians to re-examine or rediscover God's original purpose in the total marriage covenant and experience. Drinkwater observes the contraception issue from the viewpoint of Roman Catholic moral theology in the following manner:

By far the most burning moral-theology question today is that of birth control. On this the attitude of the moralists has been changing during the last fifty years, but only slowly and reluctantly. Gradually the old dread of sex, originating perhaps as a reaction against pagan sex-worship with its frenzied through patristic and medieval time, has been withering away to be replaced by a fresh vision, or shall we say rediscovery,

of God's original purpose in creation, when God saw all that he had made and found it very good.⁴

Augustine condemned contraception in his work entitled Marriage and Concupiscence, calling it "poisons of sterility."⁵ Thomas Aquinas condemned contraceptives as being unnatural. John Noonan lists traditional arguments against nature which he considers invalid:

Contraception is against nature. It frustrates the natural purpose of the sexual act and is therefore irrational because man may not act against his nature. Contraception is against the primary purpose of marriage which is the procreation of children. Contraception is against the teaching of the Bible. In particular it is against God's command to man to multiply (Genesis 1:28). It was punished by sudden death in the case of Onan, who practiced coitus interruptus (Genesis 38:8-10).⁶

The Catholic Church for centuries condemned contraception on the basis of Natural Law and the interpretation of the Onan incident. Natural Law is an ambiguous term and can be fitted to any number of issues in conduct and behavior. The Roman Catholic Church has deduced Natural Law from Romans 2, whereas the historic Protestant position has been to order life in conduct and behavior as outlined in the Word of God with its objective counsel and admonition. Natural Law is too abstract, too metaphysical to be a

⁴F. H. Drinkwater, Birth Control and Natural Law (Baltimore: Billing and Sons, 1965), pp. 28-29.

⁵Lloyd A. Kalland, "Views and Positions of the Christian Church: An Historical Review," Walter O. Spitzer and Carlyle T. Saylor (eds.), in Birth Control and the Christian, (Wheaton: Tyndale House, 1969), p. 460.

⁶John T. Noonan, The Church and Contraception (New York: Paulist Press, 1967), pp. 2-3.

practical guide in the twentieth century. Drinkwater evaluates Natural Law as follows:

"The Natural Law is surely an unfortunate term," said a Catholic woman, educated, thoughtful, to the present writer recently.... For me, the word "natural" in this connection has the meaning primarily of "knowable by the natural light of reason"... for some people it seems to refer to whatever moral conclusions may be deductible from the nature of anything created.⁷

He goes on to say that popular conscience is liable to go astray in such moral refinements on account of sentiment or misplaced compassion, the heart proving stronger than the head. Or there can be mistaken applications by the professional moral reasoners.⁸

The rhythm concession granted to adherents of Roman Catholic Church by Pope Pius XI appears to be a disguised form of contraception, for certainly, procreation is hoped to be avoided in the rhythm method. Rosemary Reuther explains the anxiety of a member of the Catholic Church:

The inadequacies and tensions caused by rhythm were too inadequate to be endured for long, it meant being the unwitting slave of biological fecundity. In fact, rhythm turned out to be a sexual version of the Chinese water torture.⁹

The pill has certainly put Rome in a precarious position in that the authority of the Church is being challenged in view of her dogmatizing tradition. No item so

⁷Drinkwater, p. 7.

⁸Ibid., p. 13.

⁹May Daly, The Church and the Second Sex (New York: Harper & Row, 1968), p. 91.

small has ever received such discussion and publicity in secular circles as well as various religious faiths. When the first contraceptive pill was introduced and widely used, Pope Paul VI reiterated the traditional Roman Catholic view on contraception:

The Church, calling men back to the observance of the norms of the natural law, as interpreted by their constant doctrine, teaches that each and every marriage act must remain open to the transmission of life.¹⁰

Again the Pope reconfirmed the rhythm method to avoid conception. Kalland interprets the statement of Pope:

If then, there are serious motives to space out births, which derive from the physical or psychological conditions of husband and wife, or from external conditions, the Church teaches that it is then licit to take into account the natural rhythm immanent in the generative functions, for the use of marriage, in the infecund periods only, and in this way to regulate birth without ending the moral principles which have been recalled earlier.¹¹

The Roman Catholic moral theologians have sought to conform to the Church's stand on Natural Law by sanctioning the use of anovulants, such as progesterone. It was regarded solely as an anovulant, that is, as an agent preventing conception by preventing ovulation. Question can be asked: If it was lawful to surpass ovulation to achieve a regularity necessary for successfully sterile intercourse, why was it not lawful to suppress ovulation without appeal to rhythm? If pregnancy could be prevented by pill plus

¹⁰Kalland, p. 463.

¹¹Ibid.

rhythm, why not the pill alone? The Roman Catholic Church finds herself struggling against the embalmed traditions of the past in her stress of Natural Law above the statements of Scripture which offer no condemnation against contraception when one considers the total person in marriage.

C. OLD TESTAMENT

The teaching of the Old Testament is an integral part of the thought life of Christianity. From the beginning the Christian Church appropriated the Bible of Israel as its own book and thereby made the history of Israel part of the history of Christendom. That history lives in the heart of the Christian nations with a very real spiritual force. Throughout the Christian centuries the historical material embodied in the Old Testament has been regarded as not merely instructive, but as authoritative. The social ideas drawn from it have been powerful factors in all attempts of Christianity to influence social and political life.

Married men and women in the Old Testament world had few means by which they could limit their reproductive capacity: abortion, sterilization, infanticide, continence, and contraception by withdrawal. These shall be considered respectively.

Abortion

Abortion is one of the most effective means of population control these days. Although the Old Testament

never reckons the fetus as equivalent to a human life, it places a great value upon it. Conception is a gift of God.

Mace observes:

It is an essential feature of the Hebrew belief about children that they are not simply the result of a sexual union, but a direct gift from God.... The Bible does not contest the fact that there is a causal connection between sexual intercourse and conception, but it denies that effect is inevitable, or that parents possess the power to ensure it.¹²

Adam and Eve at the birth of Cain declare that they have received him from the Lord (Gen. 4:1). Sarah believes that the Lord has restrained her from bearing (16:2) which is confirmed when Abraham later receives the divine assurance that she will now have a son (17:19). Taking pity on Leah, the Lord opened her womb (29:31), as He did also afterwards in the case of Rachel (30:22). Of Ruth it is recorded that "the Lord gave her conception" (Ruth 4:13). Babbage succinctly states: "God permits man to share in the joyous task of creation."¹³ The Christian will, therefore, seek to protect the fetus because he ought not to destroy what God has put together.

Second, God is actively involved in the process of fashioning the fetus. Of himself David said: "You created my kidneys; you skillfully wove me in my mother's womb. My skeleton was not hidden from you when I was carefully formed

¹²David R. Mace, Hebrew Marriage: A Sociological Study (London: Epworth Press, 1953), p. 202.

¹³Stuart Barton Babbage, Christianity and Sex (Chicago: Intervarsity Press, 1963), p. 15.

in the darkness; when I was embroidered with variegated colors in the innermost part of the earth" (Psalm 139:13-18).

There are two arguments that allow the induced abortion. The first argument in favor of permitting the abortion is the absence of any biblical text forbidding such an act. Here we must appeal to the literature of the ancient Near East to weigh this negative evidence. In this case the silence of the Bible is significant because an Assyrian law dated between 1450 B.C. prescribed death by torture in case of induced abortion. The text reads: "If a woman by her own deed has cast that which is within her womb, and a charge has been brought and proved against her, they shall impale her and not bury her. If she dies from casting that which is in her womb, they shall impale her and not bury her."¹⁴ Against this background the silence of the Old Testament appears to be both deliberate and instructive. The failure of God to set forth a similar law becomes even more profound when one realizes that the Mosaic Code is normally more severe and extensive than these other codes in sexual matters.¹⁵ Kaufman says: "The sexual prohibitions of the Torah are more comprehensive and their violations more severely punished than in these other cases."¹⁶ From

¹⁴H. W. F. Saggs, The Greatness That Was Babylon (New York: Hawthorne Books, 1962), p. 215.

¹⁵E. Neufield, Hebrew Marriage Laws (New York: Longmans, Green, 1944), p. 253.

¹⁶Yehezkei Kaufman, The Religion of Israel (Chicago: University of Chicago Press, 1960), p. 319.

this negative evidence we may infer that God does not invariably prohibit abortion.

A second argument in favor of permitting induced abortion is that God does not regard the fetus as a soul, no matter how far gestation has progressed. Therefore, the fetus does not come under the protection of the fifth commandment. That He does not so regard the fetus can be demonstrated by noting that God does not impose a death penalty for the destruction of a fetus. A basic feature of the Mosaic Code is the principle of "an eye for an eye, life for life." The law plainly exacts: "If a man kills any human life he will be put to death." But according to Exodus 21:22ff. the destruction of a fetus is not a capital offense. The divine law reads: "When men struggle together and one of them pushes a pregnant woman and she suffers a miscarriage but no other harm happens, he shall be fined according as the woman's husband may exact from him.... But if harm does ensue, then you shall impose soul for soul" (Ex. 21:22-24). Clearly, then, in contrast to the mother, the fetus is not reckoned as a soul. The money compensation does not seem to have been imposed in order to protect the fetus but to indemnify the father for his loss. Mace concludes: "...but the fixing of the indemnity is left to the husband, on the principle that he has suffered the loss of a potential child."¹⁷

¹⁷Mace, p. 207.

With respect to an accidental miscarriage the contrast between the Mosaic law and the Assyrian law is once again instructive. In a similar context the Assyrian law reads:

If a seignior struck another's wife and caused her to have a miscarriage, they shall treat the wife of the seignior who caused the other seignior's wife to have a miscarriage, as he treated her; he shall compensate for her fetus with a life. However, if that woman died, they shall put the seignior to death; he shall compensate for her fetus with a life. But when that woman's husband has no son, if someone struck her so that she had a miscarriage, they shall put the striker to death; even if her fetus is a girl he shall compensate with a life.¹⁸

It should be noticed that this contrast between the Assyrian Law and Mosaic Law: the Old Testament, in contrast to the Assyrian Code, never reckons the fetus as equivalent to a life. It is therefore concluded that while the Old Testament places great value upon it, it does not equate the fetus with a living person.

Sterilization

Apparently the early Hebrews realized that the male as well as the female could be the cause of a childless union. We read in Deut. 7:4 "There shall not be barren male or female among you." In practice, however, only the male could be made sterile artificially.¹⁹ It may be assumed that

¹⁸James B. Pritchard, Ancient Near Eastern Texts Relating To The Old Testament (Princeton: Princeton University Press, 1950), p. 184.

¹⁹H. W. F. Saggs, p. 350

principles derived from texts pertaining to the sterilization of the man are also applicable to the woman.

The point to be made here is that God rejected the common Near Eastern practice of sterilizing males. According to Deut. 23:1, a eunuch was excluded from the communal life in Israel. The law reads: "He whose testicles are crushed or whose penis is cut off may not enter the congregation of the Lord." This is peculiar to the Mosaic Code. Neufield says: "The restrictions imposed on a eunuch under the biblical law are isolated and outstanding and no parallel can be traced to some other Semitic legislations."²⁰

In addition sterilization was also unique with respect to other types of mutilation of the body. While deformity of the body such as blindness, lameness, et cetra restricted Aaron's descendants from serving as priests, only this mutilation excommunicated a male from the covenant community. What then is the reason for this unique piece of legislation? We might tentatively suggest that God excommunicated eunuchs because they no longer mirrored His generative power. Delitzsch reasons: "The reason for the exclusion of emasculated persons from the congregation of Jehovah ... is to be found in the mutilation of the nature of man as created by God."²¹

²⁰E. Neufield, p. 223.

²¹F. Delitzsch, Biblical Commentary on the Old Testament (Grand Rapids: Eerdmans, 1951), III, 413.

The least we can conclude from this text is that God looks with disfavor upon sterilization as a means of limiting human reproduction. This conclusion, however, must be evaluated in the light of the teaching of Christ with respect to eunuch (Matt. 19:12).

Infanticide

Although infanticide in the Ancient Near East was normally practiced for religious reasons, it was also used to rid the parent of an unwanted child. For example, the mother of Sargon of Agade, by tradition a high-priestess expected to live in chastity, disposed of her unwanted child by exposure.²² The fact that infanticide by exposure was known in Israel can be gathered from a reference in Ezekiel, where Jerusalem is described as though she "were cast out on the open field, for she was abhorred, on the day she was born" (Ezek. 16:5). Moreover, it is well known that the Arabs practiced female infanticide.²³

Godly Hebrews never engaged in infanticide. The Old Testament forbade the common practice of child sacrifice for it "profaned the name of God" (Lev. 18:21). Those that did practice it were to be stoned to death (Lev. 20:2). Undoubtedly, the life of the child also came under the protection of the fifth commandment.

²²Pritchard, p. 119.

²³Robertson Smith, Kinship and Marriage (London, 1903), pp. 191-96.

Continence

It may be inferred that continence was also practiced as a means of limiting children, from a Sumerian proverb which mentions a proud husband boasting that his wife had borne him eight sons and was still ready to lie down to accept his nuptial embrace.²⁴ Evidently, some wives would not. However, there is no evidence that periodic continence has no place in marriage. A salient text leading to this conclusion reads: "If the owner marries another woman, he must not diminish from the female slave her food, her clothing or her conjugal rights" (Exod. 21:10). Mielziner notes: "The Mosaic law contains no express provision concerning marital rights and duties, except the injunction made in a certain case: 'Her food, her raiment, and her conjugal rights shall he not diminish.'"²⁵ In addition, as Charles Ryder Smith points out: "The Old Testament has no sanction for celibacy; its priests married, and even its typical ascetic, the Nazarite, was commanded other abstinency than this" (Num. 6).²⁶

Sexual intercourse was only to be forgone by women during their ritual uncleanness occasioned by menstruation

²⁴Saggs, p. 350.

²⁵M. Mielziner, The Jewish Law of Marriage and Divorce in Ancient and Modern Times (Cincinnati: Block, 1884), p. 99.

²⁶John Bright, The Authority of the Old Testament (New York: Abingdon Press, 1967), p. 200.

(Lev. 15:19-28; 18:19; 20:18) and childbirth (Lev. 12:1-8), and by men for religious reasons (Exod. 19:15; I Sam. 21:4-5). Some have contended on the basis of the passages in Leviticus that continence should be practiced for birth control.²⁷ But this is not legitimate, for instead of limiting birth these restrictions tend to increase fertility. Herman Wouk says: "The main practical result of this is that they rejoin at the time when the wife is most likely to conceive. It is the exact opposite of the rhythm system of birth control."²⁸

The conjugal regulations in the Talmud accurately reflect the teaching of the Old Testament. Mielziner says: "The duty of conjugal cohabitation is legally, as well as ritually and ethically regulated in the Rabbinical Code. A continual refusal, on either side, regarding this duty, if not excused by sickness and circumstances, offers a ground for divorce."²⁹

The Apostle Paul in the New Testament likewise enjoins intercourse as a mutual duty owed by each to the other, to be withheld only during limited periods of special religious observance (I Cor. 7:5).

²⁷Keith L. Brooks, What Does the Bible Teach About Birth Control? (Los Angeles: American Prophetic League, n.d) pp. 13ff.

²⁸Herman Wouk, This Is My God (Garden City: Doubleday, 1959), p. 156.

²⁹M. Mielziner, p. 101.

Contraception

Three lines of evidence support the common assumption that withdrawal was undoubtedly the most universal and commonly practiced method of averting conception in Biblical times: 1) the terms for various kinds of temple prostitutes in Assyria and Babylonia; 2) reference in the Talmud; 3) the incident of Onan recorded in Genesis 38:8-10.

The terminology applied to the female temple personnel in the Code of Hammurapi and other Babylonian documents indicates that these priestesses were sexually active, but in some way they prevented conception. No woman consecrated to gods were allowed to bear children, even in marriage. Since sterilization of women and contraceptives were unknown and technically unfeasible in antiquity,³⁰ a priestess, or hierodule, could avoid impregnation only by using abnormal methods of intercourse. One text prescribed the extreme precaution against impregnation by intercourse per anum: "The high priestess will permit intercourse per anum in order to avoid pregnancy."³¹ However, this extreme measure of precaution does not seem to have been practiced by other classes of female cult personnel. The titles and expressions used to denote these other priestesses may point to the

³⁰Michael C. Astour, "Tamar the Hierodule," Journal of Biblical Literature, LXXXV (1966), 185-96.

³¹I. G. Gelb, The Assyrian Dictionary (Chicago: Oriental Institute, 1958), p. 325.

avoidance of pregnancy by coitus interruptus. Astour concludes: "The expression Kulmasitu sa qerebsa mada a kulmasitu³² whose womb is many (who has intercourse with many men) points to a more normal way of intercourse, and if the term kulmasitu (means 'pure of semen') ..., it would hint to coitus interruptus, as in Genesis 38:9."

The Talmud also indicates that withdrawal was practiced to avoid pregnancy. According to the Yebamot section of the Talmud (34b), during the twenty-four months in which a child is nursed, "a man must thresh inside and winnow outside," a euphemism for withdrawal.³³

The case of Onan (Gen. 38:8-10) provides the one clear example of withdrawal with contraceptive intent in the Old Testament. Onan's sin lay in his selfish unwillingness to honor his levirate duty. Roman Catholic exegetes reject this explanation, however, and insist that God killed Onan for practicing birth control. They argue that Onan paid for his deed with his life, whereas the penalty for refusing the responsibility of the levirate marriage was far milder in the normally severe Mosaic Code. Such a man, they point out, merely had his sandals removed and was spat upon the face before all the elders of the village. Ruth did not even

³²Possibly from Sumarian NU.BAR "to separate sexual organs."

³³A. van Selms, Marriage and Family Life in Ugartic Literature (London: Luzac, 1954), p. 24.

insist upon this punishment when her nearest kinsman refused to honor his duty.

The text can be harmonized by recognizing that the Mosaic Law pertains to a man who refuses to marry his brother's widow, whereas the case of Onan pertains to a man who was willing to marry his brother's widow but then perverted the institution. The Lawgiver had the bereaved couple at heart; but Onan used levirate marriage for his personal gratification. In a word, he used his brother's wife with no respect for her personality and dignity, and without brotherly concern. It is then concluded that this passage instructs us concerning the responsible use of sex; it does not forbid contraception per se.

In the light of the fact that contraception was practiced by withdrawal, one would expect to find an express prohibition of the practice somewhere in the Bible if God considered it to be a sinful act in itself. But we do not find any such prohibition.

Two passages occur where one might ordinarily expect to find such prohibition. The first reads: "And if a man has an emission of semen, he shall bathe his whole body in water and be unclean until the evening. And every garment and every skin on which the semen comes shall be washed with water, and be unclean until the evening. If a man lies with a woman and has an emission of semen they shall bathe with water and be unclean until the evening" (Lev. 15:16-18). The cogent point is that the emission of semen apart from

coitus is not regarded as a sinful act. Because no sacrifice is demanded, Barclay says: "No moral fault is implied in connection with these impurities. So the laws are ceremonial."³⁴

The second passage is Lev. 20:10-21. Here the Bible lists sexual crimes punishable by death. All of these involve intercourse with a person apart from the marriage relationship. Once again no reference is found to withdrawal as a sexual abuse.

It is concluded, therefore, that the Old Testament prohibits infanticide, sterilization and continence as a means of avoiding pregnancy, but that it does not prohibit contraception. Because God has not prohibited contraception, we must now turn to passages bearing on the purposes of marriage in order to determine what use may be made of this means.

Purpose of marriage

Van Selms says concerning the purpose of marriage in Ugarit: "As in most ancient societies the real purpose of marriage is the procreation of lawful sons."³⁵ This statement, however, would be a gross overgeneralization if applied to the Bible. Undoubtedly, some males in the Old Covenant regarded sex merely as a means for the procreation of

³⁴R. A. Barclay, The Law Givers (New York: Abingdon Press, 1964), p. 39.

³⁵Selms, p. 13.

children or as a source of sensual pleasure, but this understanding of marriage does not exhaust the divine purpose of marriage. God's reasons for giving marriage to His people are manifold:

Companionship. God instituted marriage that man might have company: "And the Lord God said: 'It is not good that the man should be alone; I will make a helper fit for him'" (Gen. 22:18). Likewise the psalmist says: "God gives the desolate a home to dwell in" (Ps. 68:6).

Completeness. It is within the framework of marriage that man achieves his unity; apart from marriage he is broken, incomplete. "Therefore a man leaves his father and mother and cleaves to his wife and they become one flesh." The joy of the reuniting of man and woman and the sadness of their parting are celebrated in an incomparable way in the Song of Songs.

Enjoyment. God instituted marriage in order to give pleasure to both the man and the woman. To the woman He said: "... your desire shall be for your husband." To men the inspired sage advises: "Enjoy life with the wife whom you love (Eccl. 9:9). "An excellent wife is the crown of her husband, But she who shames him is as rottenness in his bones." (Prov. 12:4). "He who finds a wife finds a good thing, and obtains favor from the Lord." (Prov. 18:22).

Procreation. The Old Testament assumes procreation as a purpose of marriage and considers children as an evidence of God's blessing: "And God blessed them and said to them: 'Be fruitful and multiply and fill the earth and have dominion over the fish of the sea and over the fowl in the heavens and over every living thing that moves upon the earth'" (Gen. 1:28). The injunction is repeated again to Noah after the fall (Gen. 9:1, 7). When the text declares, "God blessed them," it means in part that He made them virile. On this basis He gives the command to reproduce. The Psalmist says: "Lo, sons are a heritage from the Lord, the fruit of the womb a reward. Like arrows in the hand of a warrior are the sons of one's youth. Happy is the man who has his quiver full of them!" (Ps. 127:3-5). By contrast a marriage without offspring is considered cursed: "But if you will not obey the voice of the Lord your God or be careful to do all His commandments and His statutes which I command you this day ... cursed shall be the fruit of your body and the fruit of your ground, the increase of your cattle, and the young of your flock" (Deut. 28:15-18). The divine norm is for all of nature to be fertile. Predicting the golden age to come, Jeremiah says: "Behold the days are coming, says the Lord, when I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast" (Jer. 31:27; Ps. 128:3). Fagley correctly appraises norm as follows: "It is not a static balance, however, that is sought.

Rather it is one that is dynamic, rapidly expanding. The dream might be called the abundant society...."³⁶ Clearly, in the Old Testament, God does not regard children with contempt or treat the bearing of children as a common thing.

However, it must be noticed that with the promise of offspring there is also the injunction to subdue the earth. Babbage says: "His dignity lies in 'subduing' it.... He has it in his hands to shape and transform it; this is his duty and responsibility."³⁷ This text may apply to cases of overpopulation where the balance with nature cannot be maintained. Perhaps in such cases God enjoins man to use his technological achievements to maintain a balance for the good life.

In conclusion God intended marriage to serve all of these purposes: enjoyment, companionship, unity and procreation. According to the Old Testament the Creator institutes marriage to serve all these ends together. It does not offer any counsel against the birth control. The burden of proof rests, then, on the couple who wish to restrict the size of their family.

D. NEW TESTAMENT

The task of laying bare the New Testament teaching on the human control of human reproduction is a dangerous

³⁶Richard Martin Fagley, The Population and Christian Responsibility (New York: Oxford University, 1960), p. 112.

³⁷Babbage, p. 36.

enterprise. If the history of New Testament study in the past is any guide at all, then there is a danger of hearing those parts of it which are welcome and excluding those parts which are unwelcome. Albert Schweitzer's famous comments regarding studies of the life of Jesus also have a special point for us; he observed that in the study of the central object of faith (Jesus) a scholar's own soul was bared.³⁸ By the same token, here in another area of study which also touches the depth of human conviction and experience, it is no less likely that we, as much as the New Testament, are apt to be that which is laid bare. That is not all loss; nevertheless, we must be clear when it is the New Testament, and when it is our attitude, which is exposed.

The burden is as frustrating as it is dangerous. It is hardly a surprise to most of us to be informed in advance that there is nothing said directly in the New Testament regarding population control practices. For this reason, there is practically nothing available for our immediate assistance in the New Testament commentaries and New Testament monographs. Neither have systematic studies seeking to develop the Biblical teaching uncovered any "text" which clearly and unambiguously speaks to our issues. In light of this, and in view of the seeming urgency of the current task of instructing the Church regarding the population problem,

³⁸Albert Schweitzer, The Quest of the Historical Jesus (London: Adam and Charles Black, 1911), p. 4.

the present project is frustrating. Danger and frustration, however, must not be allowed to thwart our proper quest of uncovering whatever implications the New Testament teaching may hold for our concerns. Beyond the danger and the frustration of the study, the various practices of birth control touch a complex web of human relationship and human science: the question of life itself and its meaning at its various stages of development; the psychological and spiritual meaning of physical actions; the extent to which Christian standards may or should be directed to a non-Christian world; and many other concerns. In other words, we must be alert to the broad significance of population problem.

There are two New Testament texts in which sterilization and abortion actually are mentioned, and one must now determine whether or not they give direction to the present quest.

Sterilization

There are eunuchs in the Bible; the eunuch of Acts 8 is well known to those familiar with the New Testament. The statement of Jesus given in Matt. 19:10-12 is not so familiar:

The disciples said to him, 'If such is the case of a man with his wife, it is not expedient to marry,' But he said to them, 'Not all men can receive this precept, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it.'

The disciples were full of Jewish notions. They thought that the privilege of divorcing a wife when there was a quarrelsome disposition, or anything else that rendered the marriage unhappy, was a great privilege; and that in such cases to be always bound to live a wife was a great calamity. They said, therefore, that if such was the case, it was better not to marry. But the minds of men are not prepared for this. This saying evidently means what the disciples had just said, that it was good for a man not to marry. It might be good in certain circumstances, in times of persecution and trial, or for the sake of laboring in the case of religion, without the care and burden of a family. It might be good for many to live as some of the apostles did, without marriage, but it was not given to all men. (First Corinthians 7:1, 7, 9). To be married, or unmarried, might be lawful according to circumstances (First Corinthians 7:26). Jesus proceeds to state that there were some who were able to receive that saying and to remain in an unmarried state. Some were so born; some were made such by the men; and there were some who voluntarily abstained from marriage for the kingdom of heaven's sake that they might devote themselves entirely to the proper business of religion. At any rate Christ allows his followers to be free from sexual function for religious purposes. All human life can be filled with divine purpose. God saves not the soul only, but the whole human life. Anything which serves to make people healthy, intelligent, happy and good is a service

to the Father of mankind. The New Testament offers no counsel against sterilization.

Abortion

The term ektroma meaning "abortion" appears but once in the New Testament, and is a term used by the apostle Paul to describe his own position among the apostles. It is entirely possible that the historical circumstances for Paul's use of ektroma may have paralleled Jesus' use of eunouchos. It has been suggested that Paul's opponents used this term of him derogatorily, and that Paul now takes it up in a positive presentation of his apostolate.³⁹ The text of I Corinthians 15:8 reads as follows:

Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God.

It is possible that Paul may have been nicknamed ektroma because of his small stature. The Latin equivalent of ektroma, abortivus, was used of grown men, because it was believed that dwarfs were the result of a premature birth. It could also be used of an immature or childish person. In any case the use of the term here hardly allows any inferences for current practice to be based upon the New Testament.

³⁹Johannes Munck, New Testament Essays (Manchester: Manchester University Press, 1959), p. 180.

The status of fetus

The practice of abortion inevitably raises question regarding the status of the fetus. It is worthwhile to note those texts commonly used in support of the belief that the fetus is fully human, and must be accorded the same rights as are given to all human beings from birth onwards.

A favorite passage is Luke 1:41ff., where Elizabeth, in conversation with Mary, affirms that Mary's salutation caused the unborn babe in the womb of Elizabeth to leap for joy. It is thought that this text at least attaches the same values to the unborn life as one assigns to that life after birth. But can this be understood as a scientific statement? Can it really be more than a "manner of speaking"? That it must not be understood as anything but a manner of speaking would seem to be indicated by such texts as Hebrews 7:9-10 where we read that "Levi himself paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him." The very specificity of these texts tends to remove them as evidence for the present discussion.

Neither is one provided with ultimate and specific help by the New Testament anthropology in which man is constantly viewed in terms of his wholeness as a person. There is no reason at all to relate this teaching to the unborn fetus.

Testing

The New Testament does not clearly direct our way in every relationship of life. Therefore, a central category of New Testament ethics is testing or proving. Such texts as Romans 12:1ff., Philippians 1:9 and I Thessalonians 5:19, call upon the Christian to continually apply his renewed mind to the formation of correct Christian ethical judgment.⁴⁰ The Christian is also called upon to become a man approved of God (I Thessalonians 2:3, 4). The central measure is always the revelation in and through Christ, although there are other measures which will be noted in succeeding sections. What is important is the existence of the principle. Testing is a call to freedom in the area of Christian ethics. Galations 5:13-14 states:

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this thou shalt love thy neighbor as thyself.

The meaning here is, that Paul wished the false teachers removed because true Christians had been called unto liberty, and they were abridging and destroying that liberty. They were not in subjection to the law of Moses, or to anything else that savoured of bondage. They were free; free from the servitude of sin, and free from subjection to expensive

⁴⁰Oscar Cullman, Christ and Time (London: SCM, 1962), p. 228.

and burdensome rites and customs. They were to remember this as a great and settled principle; and so vital a truth was this, and so important that it should be maintained, and so great the evil of forgetting it, that Paul says he earnestly wishes (verse 12) that all who would reduce them to that state of servitude were cut off from the Christian church. The idea is 'you are called to liberty, but it is not liberty for an occasion to the flesh. It is not freedom from virtuous restraints, and from the law of God. It is liberty from the servitude of sin, and religious rites and ceremonies, not freedom from the necessary restraints of virtue.'

By the proper manifestation of love one to another strive to promote each other's welfare. To do this will not be inconsistent with the freedom of the gospel. When there is love there is no servitude. Duty is pleasant. Paul does not consider them as freed from all law and restraint: but they are to be governed by the law of love. They were not to feel that they were so free that they might lawfully give indulgence to the desires of the flesh, but they were to regard themselves as under the law to love one another: and thus they would fulfill the law of Christian freedom.

So far as contraception is concerned, lay people are uncertain whether today's standard method is safe. In the face of conflicting medical opinion they wonder whether

the practice is good, and they look to the medical professions to tell them the truth, a truth based upon testing, albeit scientific testing. Is not even such testing a part of our Christian vocation?

Nature and Obligation of Marriage

In Ephesians 5:21-33, Paul likens the love of husband and wife to the relationship of Christ and the Church. Wives should be subject to their husbands as the church is to Christ, and husband should love their wives as Christ loves the Church. Indeed husbands should love their wives as their own bodies as Christ cherishes and nourishes the church, for we are members of his body. Paul then quotes Genesis 2:24, that 'the two shall be one.' This is a great mystery which reveals the relationship of Christ and the church. He closes with a summary injunction regarding love and respect. This passage gives noble expression to the one flesh concept of marriage, and is of a piece with the teaching of Jesus that true marriage is a union given by God (Matthew 19:4-6).

In First Corinthians 7:8-9, the apostle says:

I say then to the unmarried, and to widows, it is good, for them, if they should remain as I also am. But if they are incontinent, let them marry. For it is better to marry than to burn.

People are sinful. Instead of being the pure expression and exercise of love, free surrender of ourselves for the pleasure has become one of the worst forms in which a degrading

selfishness manifest itself--a selfishness which prompts persons to seek others only to use them for their own gratification. Among mankind thus corrupted, marriage, therefore, appears as providentially designed to guard against the inordinate and irregular satisfaction of sexual passion, so that it shall not be indulged in promiscuously, as opportunity might be afforded; but that two persons bound together during their whole life, and in their entire personality, shall devote themselves to each other. It is noteworthy that Paul says nothing about procreation as an end of marriage.

E. SUMMARY

Christian faith has been accused of failing to promote the quality life. Redefinition of the faith is urgently needed. Faith is a free, centered act of the whole personality, having ramifications in all the dimensions of human existence. Faith gives motives and guidance for the building of a better social order. Faith informs the believer concerning the dignity of other persons, the divine commandment to care for the temporal needs of others, and the account that will be required from each one at the last judgment. Faith is a combination of commitment and discernment. The community of faith must be engaged in a constant process of discerning the signs of the times in the light of the biblical truth.

The Catholic Church for centuries condemned contraception on the basis of Natural Law and the interpretation

of the Onan incident. Natural Law is an ambiguous term and can be fitted to any number of issues in conduct and behavior.

The Old Testament places great value upon the fetus. But it does not equate it with a living person. God looked with disfavor upon sterilization in the Old Testament times. However, the population situation was right opposite that of today. They needed more people, but "too many people" is the problem these days. The Old Testament incidents should be interpreted in the light of the present life situation. Infanticide is prohibited in the Old Testament. The life of the child came under the protection of the fifth commandment. There are a few incidents of continence in the Old Testament. None of these were done for birth control. They all had ritual or religious purposes. The Old Testament does not forbid practicing the continence for the purpose of birth control.

The case of Onan is the only example of withdrawal with contraceptive intent in the Old Testament. Unlike the Roman Catholic interpretation, Onan's sin lays in his selfish unwillingness to honor his levirate duty. God intended marriage to serve multiple purposes like enjoyment, companionship, unity and procreation. Procreation is not the sole purpose of marriage in the Old Testament. The New Testament allows the believers to be free from sexual function for religious purposes. It offers no counsel against birth control.

CHAPTER V

ROLE OF THE CHURCH

A. THEOLOGICAL TREND

The Church can play a very important role in the process of solving the population problem. Before it is possible to defend such a statement and to suggest what the role may be, it is necessary to deal with a prior question concerning the general health of the Church. To those who assume that it is either a dying or a helplessly reactionary institution which has nothing to say to the modern world, any claim for the importance of the Church for social issue will carry no conviction, however much they might wish it to be true.

Many people tend to avoid facing the central issue by relying on some untenable assumptions or realizations. For example, some apparently feel that world conditions are changing so rapidly and our information is so inadequate that it is the part of the prudence to wait until all the facts are in. Others make a competent descriptive analysis of these problems but then state, almost in passing, that solutions must be developed in terms of traditional objective moral values and norms, as if these were self-evident, wholly appropriate, and applicable. Perhaps the most common and groundless assumption is that once generalized limitation of reproduction is somehow achieved, existing sexual and

family patterns will be more or less automatically modified and adapted accordingly; for such an assumption reveals little understanding of either the radical transformation in man's basic relationship to procreation that this would entail or the extensive psychological, social, and moral readjustments that would become necessary were such a transformation to occur.¹ These Christians see their role in the world as essentially that of onlookers rather than participants.²

A typical example of this trend is seen in theological conservatism which is the main line theological system in Korea. As the churches of conservative theological perspective are operating on the basis of ideas which express not the power of Gospel in a changing world but primarily the ethos of another era or another culture, their chief need is often new insight into the meaning of the Gospel for the spiritual and moral problems of the world they know. The inadequacy of this old theological formulation is revealed in Abrecht's statement:

They do not provide the theological basis for an ethical analysis and criticism of social problems.... The old theological formulations do not help churches and individual Christians to evaluate the customary forms of community life and traditional cultural values.

¹John L. Thomas, "Family, Sex, and Marriage in a Contraceptive Culture," Theological Studies, XXXV, (1974), 143.

²Paul Abrecht, The Church and Rapid Social Change, (Garden City: Doubleday, 1961), p. 11.

The old theological formulations are inadequate because they do not provide a theological-ethical basis for relating the scientific study of social institutions to the development of Christian social policy.³

Those of the theological conservatism should realize that the church is both an organized body and the people of God at work in his world. In the resolute task of heeding and responding to men's cries in a troubled and suffering world the church must be a decisive participant. Involvement in concerns for the betterment of life quality inheres in its Christ-given mission. Human need is an arena of Christ's work. Participation in his work is witness. The church's involvement in the human struggle portrays parables of God's love in action, points to signs of the kingdom in our midst, evidences the good works by which people are drawn to see the Father, and testifies to its faith by deed of love. As the church participates in the struggle of society it proclaims with integrity that God is dynamically renewing and transforming all areas of life. As it equips its members for their roles in society it extends its influence into everyone of their relationships.

It has been noticed, however, that a significant change is taking place in the theological conservatism. The Church has been going through a reformation. This was clearly seen in the International Congress on World Evangelization held at Lausanne, Switzerland, July 16-25, 1974.

³Ibid., pp. 48-51.

The Lausanne Covenant states regarding the Christian social responsibility:

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor political liberation salvation, nevertheless we affirm that evangelism and social-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibility. Faith without works is dead.⁴

The most powerful leader in that circle, Billy Graham expressed the hope that the congress would accomplish four things: (1) frame a biblical declaration of evangelism, (2) challenge the church to complete the task of world evangelization, (3) state the relationship between evangelism and social responsibility, and (4) develop a worldwide fellowship among evangelicals of all persuasions.⁵

⁴Athol Gill, "Christian Social Responsibility," in Rene Padilla (ed.) The New Face of Evangelicalism (Downers Grove: Intervarsity Press, 1976), pp. 87-88.

⁵Billy Graham, "Why Lausanne?" in Let the Earth Hear His Voice (Minneapolis: World Wide Publications, 1975), p. 22.

Billy Graham also emphasized: 'If one thing has come through loud and clear it is that evangelicals should have social concern.⁶

As most of the Christian churches in Korea are of the evangelical persuasion, the new face of evangelicalism can make a significant contribution to the Korean church with regard to its social responsibility including the population problem. The Korean church leaders are in urgent need to awaken themselves in this new direction.

B. ROLE OF CHURCH

It is generally believed that the national government is the one that should deal with the population problem. But the population problems are not simple; they are not straightforward, and they certainly are not clear. If we are to get down to solutions that really work, we have to try to see the problem in all its ramifications, and in all of its tangled relationships.

The population issue cannot be left to specialists. It should be considered in all aspects of our investment and development program. Therefore, the Church can play a significant role with regard to the solution to the population problem.

A common assumption seems to be that, because husband and wife must finally make in their Christian conscience

⁶Gill, p. 90.

their own decisions regarding family planning, the church is thereby freed from obligation to provide special and ethical guidance. This is hardly worthy of the Good Shepherd whom we seek to serve. The Christians are responsible for making the conditions of this our earthly pilgrimage as worthy as possible. The community is eagerly awaiting the Church's cooperation. The Korean government officials, as well as many other concerned experts in Korea are quite willing to accept the church on its own terms, to respect the fact of the teaching of church. Christian responsibility is crucially important when church itself is at different stages of development and has a varying relationship with society.

It is necessary for the Church to be political in its policy response to the population problem. As a major non-governmental organization the Church can play a monitoring role on the development of the population policy in Korea. Also as the Christians are more than 15 percent of the population, the input of individual believers, Christian organizations and agencies, and of Christian leadership is important--particularly carried on in a positive fashion. However, as the Christian thinking on these problems has only begun in Korea and the concern for the better society has not become real for individual Korean churches, there is an urgent need to strengthen Christian witness at the local level in relation to the population problems. The awakened groups and individuals within the Korean churches should

work hard on these problems and their creativity in having a significant impact on the whole Korean church.

Socioeconomic Development

It has been observed that the population problem is crucially related to socioeconomic development. The United Nations also articulates this in its Plan of Action. The church cannot replace the position of government. But there are certain areas where the church can make a contribution in bringing the solution to the problem.

Foreign Economic Assistance. The reconciliation of man through Jesus Christ makes it plain that enslaving poverty in a world of abundance is an intolerable violation of God's good creation. Because Jesus identified himself with the needy and exploited, the cause of the world's poor is the cause of his disciples. Through the international church organization Korean church should call all the churches in the developed countries to use their abilities, their possessions, and the fruits of technology as gifts entrusted to them by God to help the underdeveloped countries.

The United States is the richest nation in the world. But the U.S. government ranks fifth from the bottom (in percentage of GNP given) among the major Western donors of foreign aid.⁷ Popular opinion does not reflect this reality.

⁷Lester R. Brown, In the Human Interest (New York: Norton, 1974), p. 98.

A recent survey discovered that more than two-thirds of all Americans think that the United States is more generous in foreign aid than other developed nations.⁸ Perhaps their illusions of generosity is a necessary protective device. In order to justify their affluence, they foster an image of a generous nation dispensing foreign aid on a grand scale.

The United States did display national generosity at the end of the Second World War. They actually gave annually 2.79 percent of their total Gross National Product for development assistance. By 1975 that figure had plummeted to a mere 0.24 percent of GNP.⁹ During the period their total GNP doubled. They were twice as rich in 1975 as in 1949. But they gave only one-eleventh as much of their abundance. The richer they have become, the less they care to share with others.

In 1975 the Organization for Economic Cooperation and Development underlined the contrast between growing wealth and declining foreign aid. In 1961-62 developed countries as a whole gave 0.52 percent of total GNP in economic foreign aid. By 1974 it had declined to a mere 0.33 percent. But the economies of Developed countries grew at an annual rate of 3.5 percent per year during the past

⁸James W. Howe, The U.S. and World Development: Agenda for Action (New York: Praeger, 1975), p. 258.

⁹Paul A. Laudicina, World Poverty and Development: A Survey of American Opinion (Washington: Overseas Development Council, 1973), p. 21.

fifteen years. The OECD report concludes with the following:

This means that, at the end of a 10 year period, the resources available per person in developed countries had increased by 41 per cent. To have reached the 0.7 per cent target for development aid from a starting point of 0.5 per cent would have reduced the increase in resources available for other purposes only marginally from 41 to 40.5 per cent.¹⁰

But developed nations would not spare two percent of their increase.

It would be impossible for the rich minority to live with themselves if they did not invent plausible justifications. These rationalizations take many forms. For example, Garrett Hardin, a distinguished biologist, argues that we should not help the poor countries with food or aid. Each rich country is a lifeboat that will survive only if it refuses to waste its very limited resources on the hungry masses swimming in the water around it. If we eat together today, we will all starve together tomorrow. Furthermore, since poor countries "irresponsibly" permit unrestrained population growth, starvation is the only way to check the ever-growing number of hungry mouths. Hence, increased aid merely postpones the day of reckoning. When it comes, our aid will only have preserved even more persons for ultimate starvation. Therefore it is ethically correct to help them

¹⁰Howe, p. 258.

learn the hard way by letting them starve now!¹¹

There are fundamental flaws in Hardin's argument. Even though he is preoccupied with overpopulation, Hardin ignores some basic data. The poor countries are not the most densely populated ones. Except for Bangladesh and some very tiny lands like Hong Kong, the most densely populated countries are rich Western European nations and Japan. The population density of the Netherlands is almost four times that of China; that of West Germany almost three times that of Indonesia. If overpopulation were the main reason for continuing poverty, then England, Japan, Belgium and the Netherlands would be among the poorest countries of the world.

Hardin also ignores recent data which show that poor countries can cut population growth fairly rapidly if, instead of investing in advanced technology and industrial development, they concentrate on improving the lot of the poor masses. If the poor masses have a secure food supply, access to some relatively inexpensive health services and modest educational opportunities, population growth tends to decline quickly. Lester Brown summarizes recent findings:

There is new striking evidence that in an increasing number of poor countries birth rates have dropped sharply despite relatively low per capita income. Examination of societies as different as China,

¹¹Garrett Hardin, "Lifeboat Ethics: The Case Against Helping the Poor," Psychology Today, VIII, 4 (September 1974), 38ff.

Barbados, Sri Lanka, Taiwan, The Indian Punjab, and South Korea suggests a common factor. In all these countries, a large portion of the population has gained access to modern social and economic services such as education, employment, and credit systems.... There is increasing evidence that the very strategies which cause the greatest improvement in the welfare of the entire population also have the greatest effect on reducing population growth.¹²

The right kind of aid that is focused especially on promoting labor-intensive, agricultural development using intermediate technology will help check population growth.¹³ Hardin's ghastly thesis suggests doing nothing at a time when the right kind of action could probably avoid disaster.

Another omission in Hardin's thesis is even more astonishing. He totally ignores the fact that the ever increasing affluence among the rich minority is one of the fundamental causes of the present crisis. It is simply false to suggest that there is not enough food to feed everyone. There is enough if it is more evenly distributed. In 1970 the United Nations estimated that it would take only 12 million additional tons of grain per year to provide 260 extra calories per day to the 460 million people suffering from malnutrition. That is only 30 percent of what people feed their livestock in the United States.¹⁴ In a world where the rich minority feed more grain to their

¹²Brown, pp. 113-14.

¹³E. F. Schumacher, Small is Beautiful (New York: Harper & Row, 1973), p. 161.

¹⁴Howe, pp. 60-62.

livestock than all the people in India and China eat, it is absurd and immoral to talk of the necessity of letting the selected poor nations suffer.

The churches are the same. They are like the rich Corinthians who feasted without sharing their food with the poor members of the church (I Cor. 11:20-29). Like them they fail today to discern the reality of the one worldwide body of Christ. The tragic consequence is that they profane the body and blood of the Lord they worship. Christians in the United States spent 5.7 billion dollars on new church construction alone in the six years from 1967-1972.¹⁵ Would they go on building lavishly furnished expensive church plants if members of their own congregations were starving? Do they not flatly contradict Paul if they live as if Asian or African members of the body of Jesus Christ are less a part of them than the members of their home congregation?¹⁶

We live in a world dangerously divided between rich and poor. If a mere fraction of North American and European Christians would begin to apply biblical principles on economic sharing among the worldwide people of God, the world would be utterly astounded. The church is the most universal body in the world today. It has the opportunity to live

¹⁵Yearbook of American and Canadian Churches (New York: National Council of Churches, 1974), p. 263.

¹⁶Helmut Gollwitzer, The Rich Christians and Poor Lazarus, (New York: Macmillan, 1970), p. 5.

a new model of sharing at a crucial moment in world history. Because of its concern for the poor, the church in the past pioneered in developing schools and hospitals. Later, secular governments institutionalized the new models. In the late twentieth century, a dangerously divided, global village awaits a new model of economic sharing. Our mission to extend Christ's redemptive work to the whole created order requires that we extend the effort necessary to ethical resources cast upon the establishment of a new global society organized so as to provide the food and other essential gifts that God intends for all.¹⁷

For many years, one of the economic goals has been maximum economic growth. While some growth is certainly essential, particularly where there is a rapid increase in population, this should not be achieved without regard for the distribution of the wealth. The concern of the churches for social justice must include a challenge to gross inequalities to the fact that 80 percent of the world's resources are at present in the hands of 20 percent of its inhabitants.

Economic Equality. God created mechanisms and structures to prevent great economic inequality among his people. Leviticus 25 is one of the most radical texts in all of Scripture. At least it seems that way for people

¹⁷Dean Freudenberger and Paul M. Minus, Jr., Christian Responsibility in a Hungry World (Nashville: Abingdon Press, 1976), p. 55.

born in countries committed to laissez-faire economics. Every fifty years all land was to return to the original owners without compensation. Physical handicaps, death of breadwinner or lack of natural ability may lead some people to become poorer than others. But God does not want such disadvantages to lead to greater divergence of wealth and poverty. God therefore gave his people a law which would equalize land ownership every fifty years.

The year of Jubilee envisages an institutionalized structure that affects everyone automatically. It is to be the poor person's right to receive back his inheritance at the time of Jubilee. Returning the land is not a charitable courtesy that the wealthy may extend if they please.¹⁸

The Jubilee principle also provides for self-help and self-development. With his land returned, the poor person could again earn his own living. The biblical concept of Jubilee underlines the importance of institutionalized mechanisms and structures that promote justice.

The Sabbatical year also provides for liberation of soil, slaves and debtors every seven years. Every seven years the land is to lie fallow (Ex. 23:10-11; Lev. 25:2-7). The purpose is both ecological and humanitarian. Not planting any crops every seventh year certainly helps preserve the fertility of the soil. God, however, is particularly

¹⁸Paul Schrotenboer, "The Return of Jubilee," International Reformed Bulletin, (Fall, 1973), 19.

concerned with the poor: "For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat" (Ex. 23:10-11). In the seventh year the poor are free to gather for themselves whatever grows by itself in the fields and vineyards.

The Sabbatical provision on loan is even more revolutionary (Deut. 15:1-6). Every seven years all debts are to be cancelled. God even adds a footnote for those with a sharp eye for loopholes: It is sinful to refuse a loan to a poor man just because it is the sixth year and the money will be lost in twelve months.

As in the case of the year of Jubilee, it is crucial to note that Scripture prescribes justice rather than mere charity. The sabbatical release of the debts was an institutionalized mechanism for preventing an ever-growing gap between rich and poor.

How do we apply biblical revelation on the year of Jubilee and the Sabbatical year today? God gave Israel the law so that his people would know how to live together in peace and justice. The church is now the new people of God. The New Testament writers indicate that parts of the Mosaic law no longer apply to the church. But there is no indication that the moral law has ceased to be normative for Christians (Mt. 5:17-20; Rom. 8:4). The Old Testament revelation about the kind of economic relationships that promote

love and harmony among God's people should still guide the church today.

It might not be a bad idea to try the Jubilee itself at least once. We could select a year in the 1980's as the Jubilee year in order to have some time for preliminary preparations. In the selected year all Christians in Korea pool all their stocks, bonds, and income producing property and business and redistribute them equally. The world would be startled. There would be undoubtedly certain amount of confusion and disruption. But then good things are seldom easy. Certainly the evangelical impact of such an act would be fantastic. In a world tragically divided between the haves and have-nots, such a visible demonstration of Christian oneness might indeed convince millions that Jesus was from the Father.

In applying the biblical teaching on the year of Jubilee and the Sabbatical year, we must discover the underlying principles. Then we can search for contemporary strategies to give flesh to these basic principles. God always wills justice, not mere charity. Therefore Christians should design and institute new structures that can effectively eliminate indigence among believers, and drastically reduce the scandalous extremes of wealth and poverty between rich and poor members of the one body of the risen Jesus.

New Community. The old Testament teaching was reaffirmed in the New Testament. Jesus Christ announced

the startling news that the kingdom of peace and righteousness was at hand. Economic relationships in the new community of his followers were a powerful sign confirming this awesome announcement. His new community began to live the values of the promised kingdom which was already breaking into the present.

They shared a common purse (Jn. 12:6). But when Jesus asked the rich young man to sell his goods and give to the poor, he did not say "Become destitute and friendless." Rather, he said, "Come, follow me" (Mt. 19:21). In other words, he invited him to join a community of sharing and love, where his security would not be based on individual property holdings, but on openness to the Spirit and on the loving care of brothers and sisters in Christ. Jesus invited the rich young man to share the joyful common life of his new kingdom.

This kind of sharing of Christ's disciples symbolized the unlimited liability for each other. In that new community there would be genuine economic security. Each would indeed have many more loving brothers and sisters than before. The economic resources available in difficult times would be compounded a hundredfold and more. The resources of the entire community of obedient disciples would be available to anyone in need. To be sure, such a lifestyle of sharing would challenge surrounding society so pointedly that there would be more followers day by day.

Rural development. Government of Korea is increasingly coming to realize that their own efforts alone are inadequate to meet the enormous challenge of rural development. Rising rural unemployment, large numbers of school leavers, low agricultural productivity, and malnutrition are common, and, in many cases, seemingly almost insoluble problems. If they are to be tackled with any degree of success, all available resources and personnel in all sectors of the population must be mobilized. The government, in addition to being active themselves in the field of rural development, should play an important role in coordinating the activities of voluntary agencies, including the churches.

The churches are well placed to play a part in this task of rural development. Unlike other voluntary agencies, they are frequently stronger in the rural areas than in the cities. They are in close contact with the people, and can therefore help in promoting their participation in rural development and in overcoming many problems which arise from difficulties in communication. The Christian concept of stewardship implies a responsibility for developing rural areas for the benefit of future generations. If the church in Korea could encourage a wider understanding of this concept, they could contribute to solving some acute problems in rural development.

Through their missionary origins, the churches in Korea have connections with churches overseas that are

usually able to channel financial aid for development projects.

In the field of agriculture, Korea is faced with conflicting elements in agricultural technology; the impressive technical progress and difficulties in the use of its achievements due to the high cost of the indispensable resources, and the complexity of its application to local agriculture.

Agriculture is dependent on many related factors: human beings, climate, soil, plants, animals, fertilizers, water, pest control, etc. Sound agricultural development cannot be achieved unless all relevant factors are taken into account simultaneously when programs are planned and implemented.

In the planning of the projects for the increase of food production, a balance must be sought between the social need to create fuller employment and the economic need to achieve greater labor productivity through the use of technological improvements. Nothing is to be gained by simply rejecting technology. It is just as futile to forego its benefits as it is to adopt blindly the latest scientific advances without taking into account the human and economic factors involved. In most cases, however, churches cannot handle such large-scale programs because of their limited financial resources. Peter Sartorius gives lists of projects that may be suitable for the churches: introduction of better seeds, soil improvement techniques, irrigation,

pasture improvement and management, fruit tree planting and management, insect, disease, rodent, and weed control, livestock keeping and hygiene, improvement of breeds and artificial insemination, introduction of new breeds or livestock types, use of draught animals, storage of crops, marketing, cooperative purchasing.¹⁹

In Korea the authorities who are struggling for forest conservation and management generally receive little encouragement from the people. This presents the churches with an opportunity to assist in conscientizing sections of the government and alerting the population to the crucial issue of forest conservation. The forest projects most suitable for church sponsorship are those relating to farmers or to the use of church lands. Santorius lists some projects suitable for the church development group: participation in forest development planning, afforestation, reforestation, and measures against erosion, protection of forests from shifting cultivation by improving agricultural production, planning and operating of training programs for forest workers, planning and carrying out of rural road-building projects, and training of carpenters, and craftsmen for wooden articles.²⁰

¹⁹Peter Santorius, Churches in Rural Development: Guidelines for Action (Geneva: World Council of Churches, 1975), p. 137.

²⁰Ibid.

The churches could provide direct help for the forestry services. There are inevitably gaps in the knowledge and skills of the personnel and in the resources of the services. Development projects would concentrate on making available the specialists and material to close the gaps. In every case, it is up to the local church development group, in cooperation with the national forest authorities, to identify the most urgent need and useful task, and at the same time to study methods and means of undertaking it.

Church groups must advise and help to set up and operate agricultural and forestry cooperatives. Such cooperatives are organized when individuals have difficulties in finding their own solutions to supply, production, and marketing problems in agriculture or forestry, and there is a prospect that these difficulties can be resolved by a group working together. Their aim is always to raise the living standard of the members and to ensure their livelihood. There is a wide range of possible forms of cooperation between farm or forest owners, and the choice will depend on traditions and temperaments. Thus assistance in specific phases and types of work is often offered to others by farmers or family members without any formal agreement. Such cooperation consists not only in spontaneous help in the cases of accidents and emergencies, but also in the periodic phases of rural work like ploughing, harvesting, clearing, and timber hauling. Cooperation takes a different form

when it is organized for commercial purposes, is expressed in financial terms, and when capital is involved. In such instances, it must be given organizational shape usually in a cooperative. This may be the case when it is concerned with purchasing, marketing, or the common holding of breeding animals, or if machines are bought, used, and maintained under common responsibility. Here a more formal agreement on the rights and responsibility of the individuals has to be established.

While church members can in special cases assist in arrangements for a loose form of mutual help, they can be most effective in the organization of formal cooperatives. Depending on the circumstances, it may be necessary to organize one cooperative, or several forming a cooperative union. Each could cover a specific sector with a specific area of responsibility, e.g. production, purchasing, marketing, or credit. Multi-purpose cooperatives are also possible.

Defense Budget. The great hindrance to economic development in Korea is the national security expenses. More than a quarter of the nation's budget is spent for national defense program. The Korean church through the channel of the international church organization, should try to arouse the worldwide public opinion concerning the North Korea's brutal warmonger attitude and to bring about a world atmosphere which makes the North Korea very difficult to try another attack on the South. Then much of the

defense budget can be used for the economic development and it will relieve the Korea of much of the economic pressures.

Evangelism. As the gap between the rural and urban area grows wider, naturally the same phenomenon is found in the church situation. Some of the urban churches are bigger and wealthier than those in the developed countries. They have also been very successful in reaching out to rural areas with the Gospel of Jesus Christ. Now they have to realize that on a different stage of human history. They must support, in all its functions, the development and policies that will alleviate human poverty, and yet do so in a manner that maximally promotes the conditions under which all men can acquire dignity and control over the people's lives and environment. Traditional evangelism is not enough.

The Church must give more attention to the social context, the need for social justice and means for it. Today true evangelism is the one which has the development in mind. Those who take the Gospel to the village should have some training in ways and means of bettering economic conditions, so that they may arouse the desire of villagers for such uplift and inspire them to cooperate toward the end. Christ is the Savior of the whole man, and therefore all schemes of human betterment are an integral part of the Christian message.

Research

Each Protestant denomination is in need to have a research department or at least a special committee for the population problem. Not only the church's approach to the issue but also the whole complex population problem should be studied carefully, scientifically, without prejudice, without bias, as objective as possible. This does not mean that one should abandon Christian principles, but it does mean one should not let them affect factual study or cause one to close one's eyes to the truth for fear or doctrinal difficulties. This will give the churches more accurate information and the churches can approach the population problem in a more reasonable way. The church will have to set aside research fund for this greatest world problem. This will also help the government and other concerned individuals or agencies to see the problem in a more accurate perspective and to take more effective approaches to the solution of the problem.

Catholic Church

In the area of population the Catholic Church makes its impact felt in Korea. Because of its concern for the family and its emphasis on a moral teaching regarding sexual matters, the Catholic Church has tended to be a frequent commentator on topics bearing upon population. Francis J. Connell writes:

Prohibition to practice contraception is not regarded by the Catholic Church as one of its own laws, binding only Catholics. The Church proclaims this prohibition as a law of God, which binds all human beings, whether they be members or not.¹⁰

Monsignor George A. Kelly adds: 'Many persons think that contraception is a sin only for Catholics. Contraception is a sin for everyone.'¹¹ Its traditional doctrine regarding artificial birth control has had policy impacts in Catholic and non-Catholic alike in Korea. The absurdity of Catholic position is clearly seen in Marshall's statement:

In the present context contraception means to perform the act of intercourse in a manner which is not in accordance with its design. A fundamental criterion of conduct is that human faculties must be used in accordance with the design. We have seen that the act of intercourse enables the male sperm to be conveyed to the female ovum. This is the nature of the act, and it is in accordance with its design that the act must be carried out. To interrupt the act, as in coitus interruptus, or to use a mechanical device, is contrary to the design of the act. This is contraception as defined, and it is morally wrong.¹²

According to Marshall, all the acts of intercourse, except the one that enables the male sperm to be conveyed to the female ovum, seem to be morally wrong. Catholic's discrepancy comes from their prejudiced look at the issue. The coitus is more than a device for reproduction. Its purposes may be

¹⁰Ralph Thomlinson, Population Dynamics, Causes and Consequences of World Demographic Change (New York: Random House, 1965), p. 193.

¹¹George A. Kelly, Birth Control and Catholics (New York: Doubleday, 1963), p. 81.

¹²John Marshall, "Family Planning: The Catholic View" in Arthur McCormack (ed.) Christian Responsibility and World Poverty (Westminster: Newman Press, 1963), p. 52.

described as conceptual and relational. The process of procreation which is begun at conception is not terminated at birth, for parenthood involves many years of creative work with the growing child before that degree of personal maturity is attained at which he becomes fully the human being God intended him to be. Interpreted in this wider sense, the procreative purpose of coitus is not limited therefore to the promotion of conception. Those rational acts of coitus between husband and wife which cement and deepen their love, relieve their physical and psychological sexual tensions, and contribute to their personal fulfillment and integration, have an effect which naturally overflows the bounds of the one flesh, so that such coitus is directly beneficial to the whole family. Therefore it is very important that the Protestant Church urge the Catholic Church to take an open and honest look at the issue of the problem and to come up with a more reasonable conclusion. The Protestant Church can challenge the Catholic with same divine authority and more persuasive power.

Educational System

The significance of the church's educational system becomes evident as the multidimensional character of the population becomes clearer in the public mind. Factors influencing people's ideas on fertility include notions of sexuality, sexual identity, family, the role of woman in

society and the age best suited for marriage. The formative ideas people receive about these concepts and the links that are drawn from the personal issues to the larger social questions concerning demographic and socio-economic factors can make a substantial long-range impact on the fertility patterns in Korean society. What is taught in church schools must obviously be determined by Christian values and beliefs on these questions. But there are creative possibilities for influence through the Christian school system, we can deal there with basic themes which affect fertility patterns: the individual couple who will enter marriage. Because there are so many non-Christian students in Christian schools in Korea, this approach will have a tremendous impact on the population scene if it is carried out effectively.

Rural Enlightenment Movement

During the off-farm season most of the rural people do not have much to do. Therefore some of the interested college level student groups have carried out this movement seasonally in some selected areas teaching them how to read and write and some farming techniques and so forth. The students' movement, however, cannot expect much accomplishment because it is temporary and such a short period of time as a week or so.

Most Korean rural villages have churches. Therefore, if the church leaders launch this movement in rural areas,

the more and better outcome is expected. The church leaders can constantly engage themselves in the task. They can also utilize the church buildings which are vacant during the weekdays. Unlike the students' movement, they can include comprehensive programs of basic education in sex, physiology, population studies and personal relationships pointing to the advantages of small family size and so forth. This can also be a good opportunity for the church leaders to help them in rural development and to Christianize their traditional custom and way of thought which have been a cause of fertility increase such as ancestor worship by sons.

Pastoral Access to People

Few other institutions possess the access to people's lives, conscience, feelings, and beliefs the way the church does in its daily pastoral work. One of the difficulties of setting population policy is that we are dealing with a national level of reality, but the decisions affecting reality are made at the micro-level of personal choice about family size. It is difficult to translate the national dimensions of the question into the personal perceptions of individuals. The church is involved in the national questions through her social and moral teaching. But it is also involved in the micro-level of people's lives through its pastoral care. If the church can correlate its action on these two levels, it can exercise a singularly valuable

influence on the question with immense personal and policy implications.

Preaching and Teaching

The most important thing that the church must do with regard to the population problem is the teaching and preaching of the basic ethical and religious principles which are relevant to the population problems. There is nowhere in the Bible an unlimited right of human procreation. There are indeed blessings on children and many offspring are a part of the promise of God to Abraham and others in the Old Testament. Having children is a particular calling not a general right. It is subject to the first determination of humanity which is to live in and explore the covenant relation in response to God's promise and command. To have children in another context is of natural course. But there is a poignant insight in the story of the expulsion of Adam and Eve from Eden, which places the birth of the first children in that natural setting outside paradise, in sorrow and pain, and resulting in the fratricidal strife of Abel with Cain. How may children become a blessing? By being born in response to God's command and promise to people who give absolute priority to their response to God, not to home and family as such.

In the New Testament promise of God is not tied to the genetic continuity of a race. Not the people as such, but Christ alone, is the fulfilment of the promise. The

people of God are therefore to grow and spread over the earth not by having many children, but by evangelism by offering the covenant in God's name to the nations. In this new family and household of God, not dependent on biological relations, children may be welcome and blessed. The calling of fatherhood and motherhood is given honor. But the vocation of celibacy is also recognized, and the single woman has a place never before given her. Love between man and woman in marriage is given its own status and dignity as a reflection of the image of God. To have children may be a calling and a gift. But it is not a desperate necessity on which the meaning of life depends. The dedication to the social cause should be a part of the worship.

The church cannot really bring its people into the presence of God without first creating a condition of the social repentance. The preaching for call to repentance for specific social evils will get its sharpness and become more than a series of platitudes if it is linked with the most specific statement possible about present evil. Christ came preaching repentance. The church can best preach repentance in our time by showing to people the full reality of the evil which surrounds their lives, the evil to which they consent in their indifference. All Christians should realize that it is not in harmony with God's will to give birth to children without planning, and to cause the life situation that threatens the life quality and furthermore the survival of human race itself.

Ministers are leaders of Christian activities as well as Christian thought. They give direction to these activities. The success of foreign mission is due to the frequent exhortations of Christian ministers. The minister should do the same for social missions. If the minister should take a hearty interest in social questions, he should take it upon himself to present their cause, soon the church would follow in his steps.

The minister must show his people the threatening facts of population crisis. His congregation must learn that there are ominous social wrongs to be righted. The preacher should be a student of population problem. Then he should present the crisis facts prayerfully avoiding sensationalism. He will succeed in this if his purpose is to benefit those whose cause he presents.

The preacher must also show the responsibility of Christians for the problem. Population problem is the result of the human will. Although there are some natural conditions that necessitate the population explosion, these have become inferior significance as many of the natural conditions are under the human control. It is the duty of the ministers to preach on the responsible parenthood and on the responsible social order relating them to the quality of life and the depletion of resources and other issues related to the population problem. All of the earth and all of its contents are the Lord's but God has entrusted to man's stewardship and dominion. Man is expected to use these in

responsible, God-pleasing, neighbor-serving ways, which at the same time are self-satisfying, self-fulfilling, and non-exploitive.

Prayer

Korean churches are characterized by their diligence in prayer life. All the Protestant churches in Korea have the early morning prayer meeting starting at 4:30 or 5 every morning. They pray so hard for their spiritual growth and physical well-being. The prayer life has always been the driving force for any Christian activity. But too little has been done by the church leaders to help the Christians pray for the social problems in an informed way. Over the years they have unconsciously become saturated with a restricted view of the Christian task. They have become more concerned about being protected from any kind of danger than committed to launching out into engagement with the world.

The church leaders should re-examine more radically their whole approach to prayer and lead the church people to pray for social mission particularizing the population problem which is the archenemy of the well-being of mankind. God will answer the prayer and lead his people in the right direction with regard to the population problem.

C. SUMMARY

The role of the church is very important with regard to the population problem although there are Christians who do not see the point here. Social concern has to be every Christian's concern even though the solution to the social problem does not mean or bring the salvation. Christians are responsible to make earthly life worthy.

Church, as an agency called of God to make life meaningful and abundant, can make a great contribution in solving the population problem in various ways. As the Christianity is the strongest religion in Korea, the future destiny of the nation depends upon how the Christians deal with the issue.

There are a number of ways Christians can approach the problem. The Korean church should try to work through the channel of the world church organization to help bring some possible solution to economic problems which are crucially related to the population problem. The Christians in Korea, especially the rich ones, are urged to take the biblical principle seriously and to bring about the economic equality among God's people. The churches in Korea must realize that the churches are well placed to play a part in the task of development and that they have to promote participation in rural development. Evangelism has to take a new shape. It has to be the one that has the development in mind. Church's own research is desired to carry out more effective measure towards the population problem.

The errors of the Roman Catholic doctrine must always be challenged. The church's educational system should integrate the population study into the curriculum. The preaching and prayer ministry should be carried out with the population problem in mind. Christian leaders have to lead the way. Church alone can bring about the fundamental change in heart and mind, which is the first condition for the solution of the population problem.

CHAPTER VI

SUMMARY AND CONCLUSION

The body of this project has dealt with the theological perspective of the population problem, the demographic reality, trend, cause and solutions, and the United Nations Plan of Action and the role of church.

In Chapter Two it has been found that the trends in Korea fall to that of the typical developing countries except those changes and movement by force or war. The period of rapid acceleration in the rate of growth has finally reached its peak and is now definitely moving downward towards stabilization. But current rate of decline in Korea is too slow to avoid their ultimately arriving at stationary population far in excess of acceptable level. More active measures have to be taken to hasten the process of solution forward. Although the causes are extremely complex, there seems to be more important things in curbing the population growth such as the radical change of traditional way of thinking and custom, economic development and its fair distribution, the enhanced status of women and family planning. But as the population issue involves every aspect of human life, all people must have population consciousness and work together toward one goal.

In Chapter Three United Nations Plan of Action has been seen as meaningful in that the Plan consolidated much

that had been learned over the past years and called forth the global consciousness of the population problem. Both of the developed and developing countries should work together toward the one goal.

In Chapter Four, theological perspective has been dealt with. Faith is a free, centered act of the whole personality, having ramifications in all the dimensions of human existence. The community of faith must be engaged in the constant process of discerning the signs of the times in the light of the biblical truth. The Catholic condemnation of the birth control which is based upon the Natural Law is so ambiguous and self-contradictory. The Scriptures do not specifically deal with the population issue. However, they offer some of the frame of reference essential to truly sound answers. Marriage serves a number of purposes; enjoyment, companionship, unity and procreation. Procreation is not the only purpose. Christianity in general finds agreement on the need for control of population growth.

In Chapter Five the church's role has been dealt with. The church, as a God-called agency for the betterment of human life not merely in a spiritual sense, can make a great contribution to the solution of the problem. The sole emphasis of conservative theology on other worldliness is not enough. The indifference of the old theological system has to be modified. The awakened leaders have to work hard in this direction.

All Korean churches and individual Christians must redress the neglects of the past and use the knowledge and insight vouchsafed to them in a more responsible way before it gets too late. They must provide the leadership in setting norms for population strategy and not merely react to the drastic problems in which they find themselves. Korean society is awaiting the church to lead the way.

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